

THE **Body Politic** ^{\$1}

MAY GAY LIBERATION JOURNAL

Salvation circus back on the road:

Bryant plays Peterborough,
Winnipeg and Edmonton

Behind open doors:
Toronto's lesbian-created
womanspace

The sizzle
under the surface
of gay romance



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Bryant hits Canada; Canada hits back

The Greens find the True North rather more than expected

Anita Bryant's swing through Canada as part of Renaissance International's Christian Liberalism Crusade has prompted the strongest resistance yet by Canadian lesbians and gay men.

Bryant appeared in Peterborough, Ontario April 28, in Edmonton April 29 and in Winnipeg April 30.

Although the orange juice evangelist had appeared in Toronto in January, the recent three-city blitz was her first assault on smaller Canadian cities. The visit had been seen as a "test" of the strength of gay activism in those centres — there had been some doubts whether smaller groups could mount an effective opposition.

However, the threat of Bryant's particular brand of bigotry galvanized the gay community in all three centres.

Both Peterborough and Edmonton had their first-ever demos, and Winnipeg's anti-Bryant action drew an estimated 350 people. The largest number of gay people to march in Winnipeg before had been 60. Three hundred people started downtown Edmonton, and a remarkable 150 rocked the quiet residential streets of Peterborough.

For the first time, a gay action attracted significant support from straight organizations. In fact, the support and endorsement of straight and women's organizations were seen to be crucial to the success of all three actions.

At Trent University in Peterborough, a general meeting of the student body voted 398 to 2 to endorse the anti-Bryant rally. In Winnipeg, a message of support came from the largest union in Canada — the Canadian Union of Public Employees (CUPE). CUPE National President Jack Rodde and Provincial President Grace Hartman signed a statement "in support of human rights legislation defending homosexuals from discrimination in employment and in law."

Bryant's visits have much the same profile from city to city. She appears; does a little singing, a little praying, a little crying; and does a little talking at press conferences. She usually protests she "loves the sinner," but her husband Bob Green of "Fishers of Men," and Ken Campbell of Renaissance International are present to testify to the evil of homosexuality — with particular emphasis on gay people in education. "Renaissance Manitoba is using Anita Bryant to try and stop sex education in the schools," says Walter Davis of After Stonewall, the gay journal.

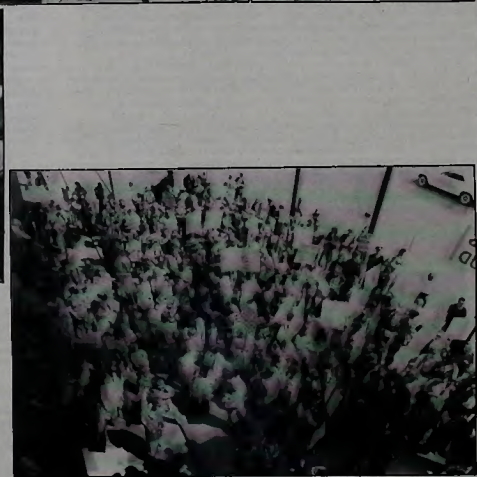
"They also want to take funding away from public schools and give it to private religious schools. The Conservative Liberal government here has indicated some support already for the latter project."

Reverend Gordon Quantz, the founder of Renaissance Alberta (and a long-time friend of Ken Campbell) wants parents to recognize "the moral decay present in schools today," and wants them to do something about it.



Above, Rosemary Ray of Edmonton's Coalition to Answer Anita Bryant.

Right, demonstrators mass in Winnipeg before hitting the city with its largest gay demo to date. The event attracted supporters from neighbouring communities, including a sizeable contingent from Gay Friends of Brandon.



Renaissance International has become the heart of the Canadian anti-gay movement. It began four years ago in Hattin, Ontario, when Ken Campbell created the group to stop the "satanic intrusion" of gay people in the school system. His daughters had had to endure a gay liberation presentation by McMaster Homophile Association. The organization he started to protect other people's daughters has since slithered through twenty Ontario cities and

moved west.

The first BC chapter, with headquarters in Fort Langley, is headed by Dr Robert Thompson, former national leader of the Social Credit Party. His public utterances on homosexuality sum up the philosophy of Renaissance International. "Gay people are after boys," claims Thompson, "they even seduce them with ice cream cones."

It's an appeal to the oldest, most groundless and most irrational fear. And

Over 150 people marched in Peterborough to make "gay history," according to organizer Philip Hannan.

Below, Jody Faurst takes a principled position during the Toronto rally April 29. More than 100 marchers started Saturday shoppers as the group moved to a rally in Queen's Park.



Photo: David Hume & Mike Stewart

Photo: George Goss

it's a demand for government interference in the private lives of people — straight and gay. "The nation's bedrooms should cradle righteousness," says Thompson, "and with the backing of the state." □

More news, pictures, page 4.

Editorials

Police Crime

What would happen if they declared a police state and nobody noticed?

Nothing much that hasn't already.

We now have more police than ever before — one for every 500 Canadians — up 10% since 1972. In the past year, Canadian police have planned more electronic bugs and wiretaps than have their counterparts in the United States, a country with ten times Canada's population. The Toronto Globe and Mail recently reported that police break-ins without warrant number into the thousands.

The McDonald Commission investigating the RCMP has uncovered not only warrantless break-ins but also illegal mail opening, illegal police access to confidential medical files, illegal secret agreements with Revenue Canada, theft, arson, and obstruction of justice through the destruction of evidence. As Richard Herschel, writing in *Canadian Forum*, said of these "technical violations": "They are real crimes, for which ordinary citizens go to prison."

The RCMP has different ideas. According to the *Globe*, "The RCMP does not think the entries are illegal under the Criminal Code because the officers do not have any criminal intent..." The result, that one Solicitor-General Jean Jacques Blais says that he is planning no disciplinary action.

At the office of *The Body Politic* last December the police marched in with a warrant so broadly worded that it allowed them to cut off just about anything they might fancy, including subscription lists and personal correspondence.

The government has so far shown itself unwilling to check these growing police excesses, and the courts haven't proved themselves much better. Twice TBP has gone into the courts to have the warrant used against the paper quashed and the seized material returned. Twice, in the Ontario Supreme Court and in the Ontario Court of Appeals, we have lost. Twice the courts have told us: we will not stand in the way of growing police power even when it attacks the freedom of the press. We've decided to give them one more chance. Our lawyers are seeking leave to appeal to the Supreme Court of Canada.

They have one more chance to prove that all their cant about freedoms in this country is not just so much verbal ballet to be jettisoned when the state needs a convenient scapegoat.

A favourable decision in the Supreme Court is important to *The Body Politic*. It would mean, at least, that the seized materials would finally be returned. It is important to the gay movement. It would be a major victory against government harassment.

But it will also be important to everyone in this country who is uneasy about the extent to which the police are able to operate freely — both inside and outside of the law. Unchecked police power may be directed against minorities like ourselves struggling for our rights at first. But history shows that it never ends there. □

This Issue

Circuses, courts and columns

This is the forty-third issue of *The Body Politic*, the fourth since the police decided last December to pay us one of their special visits, and the tenth since we discovered, just a year ago, that Anita Bryant was about to mean more to us than just that morning paper's "rain line."

Both Bryant and the police are still with us, in fact more so than ever. We've held off going to press for two extra days this month in order to cover Bryant's latest Renaissance-sponsored travelling circus, which has just completed a swing through Peterborough, Winnipeg and Edmonton. Gay response in each of these communities was strong. But the end, unfortunately, is not at hand: next on Mrs. Green's list are Moose Jaw and Owen Sound. See Page 1.

The Body Politic's legal battles continue, with their attendant meetings, planning sessions and court appearances. It all takes up time which, we don't mind saying, we'd rather be using in other ways. Support from the community in dollars, labour and moral support, has done much to keep us going. Latest developments are reported on page 5.

Two new columns also began in this issue. On page 11, Tim Goss heralds "The New Age" with a fresh look at an old topic: objectification. "The New Age" is to be written by gay youth and will appear as regularly as we have material for it. So far only a few writers have been lined up for future instalments; we'd welcome contact from others who might be interested.

On page 27, Ed Jackson and Jim Tannison present the first in a series of investigations into major obscenity cases of the past, a topic which is, needless to say, of some concern to us right now. An upcoming segment will uncover the existence of a British newspaper columnist of the Twenties whose tactics were remarkably similar to those of a certain fan of ours at the Toronto Sun... The title of the column: "The Real Qurt."

The Collective □

Letters

Pedophobia

In the April issue of TBP, there was a letter from one Judy Springer who said that "a feminist view of rape includes sex with minors as a form thereof." If I understand her letter correctly, she would have us believe that this concept was invented recently by some radical lesbian-feminists, and that it is part of feminist dogma.

Actually, this concept is the same one which was used by heterosexual male legislators centuries ago when they created the legal concepts of the "age of consent" and "statutory rape." Thus, there is nothing new or radical or lesbian or feminist about the concept. Before it is claimed that this concept is a feminist dogma, it should be noted that there are lesbian-feminists, such as Martin Zimmer Bradley, who are in favour of pederasty. Springer speaks of pedophilia as a "male-male relationship," the implication being that there is

no such thing as lesbian pedophilia. However, I have met lesbian couples in which one of the lovers was under-aged, the other adult.

It is time that a new word was coined, namely "pedophobia," as a parallel to homophobia. Pedophobia operates like racism: white racists will say that they are tolerant of blacks having sex with other blacks, but are intolerant of blacks having sex with whites, and pedophobes will say that they are tolerant of juveniles having sex with other juveniles, but are intolerant of juveniles having sex with adults.

White racists would not say such a thing unless they were hostile toward blacks, and as an obvious and logical parallel, pedophobes would not say such a thing unless they were hostile toward young persons. Only a racist would oppose inter-racial sex, and only an apelist would oppose inter-age sex.

Stephen W. Feister
Deane County, FL

Compulsive suffering

Michael Lynch's article "Forgotten Fathers" in the April issue of TBP is a pioneering effort in the much-neglected area of custody rights for gay fathers. I found it a personal pleasure to read about close, loving bonds between gay fathers and their children. However, certain of the comments regarding lesbians in the article left me feeling rather uneasy.

Lynch argues that gay fathers are more lonely and ostracized than lesbian mothers because a lesbian, as a woman, can cash in on the social stereotype of nurturance as being feminine, a stereotype which functions to exclude all men from the care of children. A gay father's role as an nurturer in a man cannot be understood within the context of such sexist assumptions. Lynch proceeds to show, because the nurturing man breaks with the cultural role of the authoritarian male. A nurturant relationship between a man and a boy which assumes a sexual dimension, Lynch maintains, is the most significant and oppressive form of the possible child-adult relationships.

Concerning parent-child sexual relations Lynch writes gratuitously: "we are amused, not rabid, when dealing with Lewis Carroll and Humbert Humberts." Is amusement any less oppressive than condemnation? It should be pointed out that current feminist discussion regarding sexual relations with children focusses on the substance of the oppression of children rather than on the cultural role of the authoritarian male. An enormous gap separates Lynch's argument from the feminist one.

I think that Lynch's argument, rather than pointing out the differences in the experience of parenthood between lesbians and gay men, instead cultivates a competitive attitude towards suffering. He seems out to prove that gay fathers suffer more than lesbian mothers. One galthers that lesbian mothers are poor but happy, while gay fathers are rich but wretched. It's difficult to see who wins, since neither group is in an especially enviable position.

Lynch further argues that the discussion of custody rights for lesbian mothers there "sees nurturance as a sex-linked trait denied men." To the best of my knowledge the earth-mother arguments found in matriarchal theories and the women's spirituality movement have played no role in the struggles for lesbian rights. *Wages Due Lesbians* might perhaps be seen as drifting in that direction, but I allege that Marxist group which sees social justice in the extension of wage labour is suffering from irremediable contradictions. Had Lynch's discussion of lesbian mothers been less motivated by a spirit of resentment and competitive suffering, a more fruitful discussion might have happened.

Lorna Weir
Toronto

Michael Lynch replies:

Lorna Weir's caricature of what I seemed "to prove" is witty but, I hope, unfair to my argument. If a spirit of "competitive suffering" coloured my work, I'm sorry for it; it may have sneaked in when I tried to articulate differences that seemed to me to need articulating. I too would welcome an analysis which recognizes distinctions without implying competition.

Ridiculous statement

In the article on the adoption of a sexual preference clause in the Quebec Bill of Rights (TBP, February) there was the following statement: "But the few newspapers outside Quebec which picked up the Canadian Press wire story also picked up the headline 'Sex Rights Bill Spits Opposition'."

As a journalist, I wish to point out that this statement is ridiculous and makes TBP seem amateurish. Newspapers do not "pick up" headlines from wire stories, but from anyone else. CP stories are certainly not transmitted with headlines. Every newspaper writes its own heads.

David Pinto
Montreal

Club Bath ad

During Gays of Ottawa's last Political Action Committee meeting, we discussed the ad submitted to TBP by the Ottawa Club Baths. It was unanimously agreed that I would, on behalf of the Committee, urge you to accept the ad.

Firstly, the Ottawa Club Baths is one of the few places where gay men in this city can go to meet other gay men. While the Baths are certainly not liberating, they do provide a safe and relatively supportive place for gay men. We feel that it is in the interests of the Ottawa gay male community, at present, to extend our support to the Club Baths. Advertisement for their business no doubt would help their operation.

Secondly, we do not feel that the image portrayed in the ad is sexist. We feel that it is necessary and enjoyable for us, as gay men, to explore and celebrate gay male sexuality. We would be averse to seeing TBP carry ads which express sexuality as a power struggle, or which depict violence. Yet, we do not see the Club Baths ad as falling into these categories. Furthermore, we believe that lesbians and gay men must allow one another the space and freedom to express our sexuality. We live in a gay male which is ruthlessly sexist. Given that we have been socialized in this society, perhaps it would be unrealistic to expect that sexuality would not be totally free of sexism.

John Duggan

GO Political Action Committee
Ottawa

What I do not understand is that by refusing the ad from the Club Baths, you do the same thing you oppose when straight newspapers refuse advertising from the gay movement because they do not share our opinions or way of life. Because you do not share their concept of business-oriented gay sex, you refuse them public exposure. So where does freedom stand?

Jan Gagnon
Quebec City

I would have loved to go ahead and run it, but I don't think the matter is worth developing ill-feelings and division over. I'm sure TBP could use the revenue from the ad. I think smashing squeamishness about the naked body is as important as learning to see the beauty in real people and not just in hypertrophied stereotypes. I think TBP is the best gay newspaper I've seen, but it is the quality of the writing, the quality of the work and the layout, not the decorum of the advertisements that makes me feel that way.

Jan Suter
Maumee, Ohio

I understand that we must guard against sexism, ageism, and exploitation, but to me pictures of men's bodies in publications are simply pictures, with no implied force. If I want, as the viewer, to put an -ism into my vision, that is my problem, not the publication's. Personally, I find the picture in the ad for Club Baths very sexy, but I have no sexual desire for that type of man, nor do I envy him his obvious beauty. He is visually appealing, that is all. I believe that I am a very solid heterosexual, but that picture is not a negative political statement to me.

Surely the issue has been clouded by feminists assuming that what applies to the exploitation of women applies equally to men's sexuality. This is not true. Men's sexuality is different from women's. It is straight men who exploit women's bodies through imagery.

Lesbians and gay men have a lot in common; but it is our oppression from straights that unites us and our sexuality that separates us.

Paul Goldring
Montreal

Our omission:

In April's TBP, we neglected to mention the author of the poem "Space Case." Poet Dennis Cooper lives in Los Angeles, where he edits a literary magazine called *Little Green*.

Fear of fission

I do not share Ken Popert's fear of the gay movement's "fission" into apolitical "scattered groupings." (Analysis, TBP, April)

Until recently, it has been appropriate for gays, inexperienced in politics and in leading the movement, to work primarily for the inclusion of "sexual orientation" in all the human rights codes across the country. That struggle has hardly begun.

But in order to change more broadly this society's legislation and attitudes about us, surely it's appropriate to bring pressure from many perspectives and groups. One gay group, no matter how committed or well organized, cannot seriously hope to accomplish that task. Surely the variety of groups on *The Body Politic* Community Page is an indication of our growing sophistication. In a political sense, surely it begins to demonstrate the changes we are making in trade unions, in traditional religions, as gay fathers, as lesbian mothers, as lesbian gay youth. I believe firmly that the more sophisticated our collective life becomes, the more effective will be our response to our powerful enemies.

John Argus
Toronto

Groups, shamgroups, if GATE is losing members, it should do something to attract members. If it can't, coalitions make its place as an organization of force until some other force comes along.

Change can be good.
Gordon Mentor
Toronto

Feminism and

Pornography:

A Reply

to Gerald Hannon

The April issue of *The Body Politic* has made me wonder if there is anyone in the collective who understands either pornography or feminism, not to mention the links between the two. Let's take pornography first.

The article on page 5, "MP's hit hard at porn" carries a vehement defense of the "right" of certain people to make money by buying and selling sexual fantasies. The reason given is that "pornography legislation has always been used, and will continue to be used, to harass and stifle erotica that is experimental. Or serves minority tastes."

Now, the chief end of the pornography industry is not to promote artistic experimentation or sexual liberation, but rather to prey upon people's sexual insecurities and disaffections and make a good buck out of them. Pornography legislation in Canada is directed not only, or even primarily at Lady Chatterley's Lover or *Ulysses*, as TBP claims, but also at the packaged sexual desire of certain artless people who bind us to the fact that sometimes legal controls may be necessary.

I certainly agree — and most women that I know concur — that it is necessary to fight for the rights to express our sexuality freely and communicate our feelings and thoughts to others. However, we must be a little more discriminating in choosing our allies in the fight against repression and bigotry: the pornography industry may well turn out to be one of our enemies, not one of our friends. Today, TBP is of course good reasons for loudly defending civil liberties, freedom of the press, and so on: but it should not devalue the gay rights movement by implying that it is on the same level as the "struggle" of certain capitalists to sell more varieties of sex to more people. By holding the "right" of the porno industry to cater to "minority tastes," TBP is implicitly supporting the view — so dear to the hearts of capitalists everywhere — that sexuality is a commodity, to be freely bought and sold on the open market. If we leave sexuality in the hands of free enterprise, the

sex industry may well do to sex what the food industry has done to food: give us chemical substitutes instead of the real thing.

For one, not all that interested in obtaining a place in magazine racks for lesbian porno, I am interested in coming to an understanding of what sexual liberation involves, and in fighting for it; and I hope that the BP collective agrees.

Let me now turn to Gerald Hannon's "analysis" of feminism and pornography. Hannon seems to feel personally threatened by "a current feminist thought-movement" led by some anonymous "other feminists," and even by "females" in general. This current of thought, in his view, is intent on sending the world of the prudish, staid world of Victorian drawing-rooms. More dangerously — Hannon continues — the new prudery masquerades as "a repressive movement" led by such people as MP Simma Holt, who "has learned to manipulate to a very good effect feminist rhetoric about male supremacy and the abuse of women."

The Canadian government may well be launching an attack against all forms of eroticism; if that is the case, then feminists should indeed join TBP in denouncing the proposed legislation. But Hannon, instead of explaining why women should oppose the proposed law, insinuates that some women — including criminologist Lorraine Clark — are naive enough to support a reactionary law without knowing what they are doing. This only will be regarded as an insult to women.

He also hints that some of us may be conclusively in favour of such repression, quoting reports which "prove" that women are intent on "reinforcing moral values" and that "more females than males favour the censorship of pornography."

The two conclusions that the reader is asked to draw are thus: 1) Feminists "must bear some of the responsibility for a report that it was to be implemented, would result in more than one issue of this paper being charged with obscenity." Well, if TBP is at all concerned with making friends among feminists, they were started on the wrong foot. It is not usually acceptable to insult someone and then ask for their cooperation. 2) The law "has opened for collaboration"; they "would have us believe that the answer to the problem lies in the law."

There are indeed a few women who hold such prohibitionist views; but, aside from the fact that these views are often the natural result of painful experiences, Hannon should specify exactly who he has in mind. Surely it is not accurate journalism to point vaguely to anonymous groups and suggest that these groups are consciously or unconsciously supporting "a piece of reactionary legislation." Some women may indeed be bent on repression (Anita Bryant is, I suppose, a woman); but containing feminism in Canada is not a simple-minded attempt to "clean up the filth" and sweep all sexuality under the carpet.

Hannon's indiscriminate condemnation of feminism is bound to provoke an equally indiscriminate, negative response from certain feminists; and I hope that he then does not shrug his shoulders and say "I told you so, they're out to put me." Just so that my own response will not be considered as a completely hostile, vindictive piece of journalism, I must say that I appreciate the fact that Hannon, in his more rational moments, acknowledges that feminism does make valid points. He states: "pornography should be subjected to scrutiny as anything else in this sexist world."

My point is this: before undertaking a wholesale defense of any and all pornography, Hannon should engage precisely in such a scrutiny of the sexism and exploitation involved in pornography. It might well turn out to be a more fruitful anti-feminist line, screaming "horror!" at the mere sight of the word "censorship." After such a scrutiny, Hannon may well be less prone to see a bigot under every feminist bird.

Mariana Valverde
Toronto

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Number 43 May 1978

"The liberation of homosexuals can only be the work of homosexuals themselves."
Kurt Hillier, 1921.

The Compleat Anglers

By TBP's national news staff

Playing the little wife for all she's worth, Anita Bryant accompanied hubby Bob Green on a fishing trip during the May Day weekend. Personal guests of the Rev Ken Campbell and Renaissance International, they angled for gullible souls in Peterborough, Winnipeg and Edmonton. Trouble was, gays and feminists kept cutting their line.

Way of life on Jarvis Street

By Pat Leslie

Not long ago, the Lesbian Organization of Toronto celebrated the first anniversary of moving into its modest mansion at 342 Jarvis Street. Six women reflect on the impact of that move: women creating for women a whole new world.

Coping with coupledom

Words and images by Gerald Hannon

The camera captures, or liberates, a Toronto gay male twosome who've learned that being together is not to initiate heterosexual coupledom. A look at a gay lifestyle that says to the world out there: "We're not going to live like you."

A tide that just won't ebbs

By TBP news staff

Gay Tide, that is, BC's spunky contribution to the Canadian gay press. It is rising, in its case against the Vancouver Sun, as high as the Supreme Court of Canada. Whatever the judges there rule will have an impact on all of us.

And more, more more!

Our image reviews Lindsay Kemp, Our Right To Love and Gay Source, among other things. Chris Bearchee takes a feminist look at child sexuality, Michael Rioran at money going up our noses. Plus, a new youth column, an old dirty story, and the Great Canadian Lesbian Fiction Contest!

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In Peterborough, protesters from Toronto found themselves marching down a residential street. One home owner stormed out a door to shout: "I don't care what you want, just stay off my grass."

Canada hits back

Gays in three cities answer Anita Bryant



Clockwise from top left: Effie Woloshyn, spokesperson, Edmonton Coalition to Answer Anita Bryant; Bill Fields, Walter Davis and George Edin from the After Stonewall collective; Philip Hannan of Trent Homophile Association.

Winnipeg

Staid old Eaton's was selling tickets to a benefit concert for lesbian mothers, no doubt the first time Regina's Mother Wit, or Winnipeg's Lorna Boschman, or Toronto's Eco Watson has been advertised in Eaton's.

The Winnipeg press, whose Vic Grant is known to match Toronto's Claire Hoy in homophobic malice, was covering plans for the rally that would precede the concert, revealing along the way that they, perhaps of all Canada's media, had the least sympathy with the Bryant crusade for bigotry.

The topsy-turvy of it all can be attributed to a month of aggressive, turbulent organizing by Winnipeg's Coalition to Answer Anita Bryant. When this group couldn't persuade the Eaton's Attractions Ticket Office to discontinue advertising Bryant's appearance, they insisted on equal time for the Lesbian Mothers benefit, and got it.

The Coalition's organizing culminated on the afternoon of April 30, when 350 people gathered at the Manitoba Legislative Buildings, and proceeded to the Winnipeg Convention Centre where Anita Bryant was performing her "sacred concert." Although not the first gay demonstration held in Winnipeg, it was by far the largest and most significant. When contacted after the rally, organizer Bill Fields commented that "Many people in Winnipeg initially had been against a public confrontation with the Bryant forces fearing that it would only be a display of weakness, but our success today shows what we can do when forced against the wall, and has given gay men and lesbians here a badly needed boost in morale."

A month before, the Winnipeg gay liberation journal *After Stonewall*, of which Fields is a member, had issued a call for a coalition of all people prepared to fight Bryant's hate campaign. The Coalition to Answer Anita Bryant (CAAB) that emerged marked not only the first time in Manitoba that both gays and straights had formed a working group on gay rights but also the first time that lesbians and gay male groups had jointly planned an action.

As the day of Bryant's visit drew near, the press began to cover the opposition to her visit. CAAB had

decided that it would not attempt to debate the Bryant forces on a religious level. Instead, the Coalition focused on issues affecting lesbians, gay rights and women's rights. Child custody for gay parents became a major focus of the campaign, but the link with women also became an important factor when the following organizations endorsed the coalition: the executive of the Manitoba Child Care Association, the National Voice of Women, The Manitoba Action Committee on the Status of Women as well as the Canadian Association for Rape of Abortion Laws. In addition, the YWCA issued a statement opposing Anita Bryant solely on the grounds of women's rights.

Lesbians played a vital role in the Coalition. Wages Que Lesbians was one of the backbone organizations. At the beginning the Coalition had adopted a structure which guaranteed women 50% of the decision making power, regardless of their numbers — as a result, the organization included a significant percentage of lesbians and women. A large contingent of women led the march, and a benefit concert for the Lesbian Mothers' Defense Fund was organized by Wages Que Lesbians.

The rally, which drew extensive media coverage, featured a range of speakers including Heather Fletcher of the Revolutionary Workers League, an organization which played an important role in the Coalition; Walter Edin, president of CUPE Union Local 2034 and *After Stonewall* Collective member; Chris Vogel of Gays for Equality and Linda Donner of Wages For Housework. George Edin, of *After Stonewall*, concluded the rally with a fiery speech: "Who made Anita Bryant God? We urge all people who support democratic rights and believe that the majority must protect the rights of all minorities to join our struggle. As long as one group is not free, no one is free."

Edmonton

"Floundering," Unable to meet the challenge posed by Anita Bryant's visit. That's what was said about Edmonton's gay community a week before Bryant arrived. *St. John's Report*, a religious "pro-life" and anti-gay tabloid, said so on its front page. In response, the two gay coalitions readying their response to Bryant joined forces — lest anyone in Alberta think that the Report was correct.

Out of their unity came strength — strength such that Saturday April 20 stands as a landmark in the history of Edmonton's fight for the rights of gays, women and workers. The two coalitions were initially divided in their response to Bryant, and in this respect they resembled political distinctions that emerged in other Canadian cities. A broad public demonstration was sought by the independent lesbians and gays who aligned themselves with the Edmonton's Women's Coalition to form the Coalition to Answer Anita Bryant (CAAB).

Its first public event was a dance/benefit to finance its plans. An excellent turn-out; straight men and women danced with gay men and women; sex roles collapsed. CAAB raised \$800. Edmonton's Gay Alliance Toward Equality (GATE) aligned itself with several religious groups to plan a forum on religion and human rights. The day before Bryant came, 80 people attended the forum planned by CONCERN (the name of this coalition). The most stirring words from the various religious speakers present came from Rev. Brownlie, Unitarian. Brownlie noted that the Born Again movement claims repeated re-births. He compared this to an infant that never gets out of an infantile stage, because it's always being reborn before it can mature.

Out of unity, strength. On March 29 even the CAAB organizers were astonished when people kept appearing at the legislative buildings where a brief rally was held, and kept appearing during a march to the downtown park, and kept appearing during the main rally there. Motorists honked in solidarity, and people waved friendly signs from the windows. "Women unite, fight, fight, fight," echoed for blocks through the downtown core. At Sir Winston Churchill green, thirteen speakers, with the aid of a sound system, shook the downtown highrises.

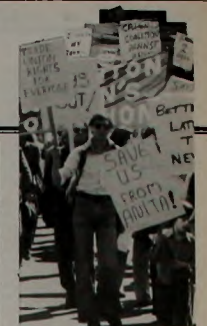
Labour was supportive. The first speaker, Bill Danky of the Edmonton and District Labour Council, assured the crowd of labour's continuing support to gay and women's rights in the face of attacks from Bryant and her kind. He was applauded with gay cheers of "We're with the unions."

The rally was more than three hundred strong when Michael, representing Gay Youth of Edmonton, portrayed the dual oppression of gay youth who are, as he said, "trapped by age-of-consent laws, harassed by cops, victims of minimum wage, and captive in repressive family situations." He urged the crowd to follow his final plea to "stop the oppression of gays under 21."

"I am a socialist, a feminist, and a lesbian," he said in introduction. Then Lyndee Little of the Revolutionary Workers League identified the forces which support Bryant as big-business, government, wealth, and anti-labour. I urged that those who attempt to crush the gay and women's movements are the same as those who attempt to crush Québecois liberation, she was cheered when she called for gays to defend Québec's right to self-determination.

A CONCERN speaker, A Unitarian speaker. A foreign student advisor at the University of Alberta who linked discrimination against gays to racial discrimination. An appeal for funds for The Body Politic Free the Press Fund raised in \$200 on the spot.

Feminists were there in force, and represented on the platform by Eve Mandel of the Edmonton Women's Coalition, a group formed five months ago to build international Women's Day. "Women have the right to the vote," she said, "for better working conditions, for equal pay, for abortion, for the right to love whom we choose. We've created a movement of women united to demand our rights. Today we



stand united once more to protest Anita Bryant."

And Effie Woloshyn, spokesperson for CAAB, closed the rally with sentiments that, by then, were self-evident to a jubilant crowd: public demonstrations are needed to show the forces that conspire against us that we are strong and getting stronger.

Peterborough

In the small college town of Peterborough Ontario, the Shrine Circus outdrew the seller of Orange juice and Jesus. On April 28, a warm Friday evening, fewer than 500 came to hear her screams and pleas. "Bryant's voice," according to a newscaster, "echoed through an empty arena."

Outside the arena, gay demonstrators marched under a huge banner advertising the Circus and a billboard announcing the Bryant Show alongside a hockey game between the "Peters" and Hamilton. Entertainment as usual. Even the Peterborough Council of Churches had refused to endorse the Bryant appearance.

But for those demonstrators it was far from entertainment as usual. The Trent Homophile Association (THA), fresh from its victory in a campus referendum on funding for gay students, had taken on a large crowd. Peterborough's first gay demo. It wasn't easy. The printer refused to print their poster, and it had to be printed in Toronto. City Council declared a parade permit until it was too late, and so, to keep within the law, the marchers had to keep within the bounds of the sidewalks.

At the pre-march rally, Randy Barnhart of the Trent University Student Council reminded the crowd of 150 of the student body's nearly unanimous support for the Anti-Bryant protest. Gordon Fee speaking for both THA and the Campaign to Fight Outcasts, detailed the ways a local minister was using Bryant to promote an enforced morality in the public education system.

Also speaking were Huddy Allen of Gay Youth Toronto and Chris Bearhill of the Lesbian Organization of Toronto.

The march was the evening's highlight. It wound snakily through residential Peterborough, always on the sidewalks of course, as peeped out of second-story windows. Onlookers gathered along the route, sometimes jeering, even throwing eggs. The march seemed to be competing with the Shrine Circus in livening up a small town's Friday evening.

Outside agitators in the march, who'd arrived on a bus from Toronto, seemed to enjoy the contrast. One man in the urban core. One homeowner stormed out a door to shout: "I don't care what you want, just stay off my grass." After a half-hour circling the Arena, the marchers wended their way back through residential for a dance and general celebration.

"We've made gay history in Peterborough," said Philip Hannan. He was right.

Coverage of Anita Bryant's visit to Canada was coordinated in Toronto by Bill Wells with the assistance of Gerald Hannan and Michael Lynch. The editors would like to thank the following for their assistance: Rosemary Ray and Eve Mandel in Edmonton; Philip Hannan in Peterborough; and Walter Davis and Bill Fields in Winnipeg.

Two down. One to go. As illegal police break-ins become as Canadian as maple syrup, TBP goes to the nation's highest court.

Support

The following is a list of individuals and organizations who have protested the raid and charges to Attorney General Roy McMurtry, or who have issued a statement defending *The Body Politic*. They have our public thanks.

National Gay Rights Coalition
National Gay Task Force, US
Gay Alliance Toward Equality, Vancouver
Canadian Periodical Publishers' Association
Periodical Writers Association of Canada
Canadian Civil Liberties Association
Windward Gay Unity
Gay Academic Union
Greater Los Angeles Chapter
Family Service Association (Division of Village Marie Social Service Centre), Montreal
The following Toronto Alderpersons:
John Sewell Pat Sheppard
Ann Johnston Allen Sparrow
David White Dan Heap
Janet Howard Richard Gilbert
GCN, Boston
Gaysweek, New York
La Groupe des Luttres Homosexuelles d'Au-en-Provence, France
Australian Union of Students
Gay Teachers' and Students' Group, Australia
Glad Day Books, Toronto
Youth Against War and Fascism
Mitch Walker, author, *Men Loving Men*
Gay Left (England)
Toronto Students Association, Syracuse, New York
Dartmouth & Nova Scotia
Regional Library (7 staff members)
Gay/Gay Liberation
Tri-Ad Charitable Foundation, Toronto
BC Law Union
Project for Education, Action, Research and Community on Homosexuality, Vancouver
Campaign (Australia's gay newspaper)
Dr. John Money, Prof. of Medical Psychology
Dr. and Assoc. Prof. of Pediatrics, Johns Hopkins University
Jonathan Katz, gay historian
Coalition for Gay Rights in Ontario
Gay Alliance Toward Equality, Toronto
Gay Alliance Toward Equality, Edmonton
Freedom Socialist Party, Seattle
GPN News
Canadian Forum (who donated the back page of their April issue for a fund aid)
Student Union, Faculty of Library Science, University of Toronto
Toronto Division
Books in Canada
Gay Professionals' Coalition of Chicago
OOC Holland's largest gay organization
Gay News (England's largest gay paper)
Everton (gay artist)
Broomington Gay Rights Coalition
Vibes Due Lesbians
Pierre Berthier, broadcaster and journalist
Centre Homophile d'Aide et de Libération (CHAL), Quebec
Coalition for Lesbian and Gay Rights, New York
Harvey Milk (openly gay San Francisco city supervisor)
Robert McQueen, editor, *The Advocate*
San Francisco Sentinel
California Assemblyman Willie Brown
San Francisco State Speech Professor Sally Gearhart
Paul Kellog, editor, *Excelsior*
Quebec Workers' League
Barrie Zwickler, author, *Content*
Art Beattie, editor, *Canadian Journal of Communication*
June Galloway, broadcaster and journalist
Prof. Fred Zemans, Osgoode Law School
Graduate Students' Union, University of Toronto
Ontario Gay Teachers' Caucus
Gay Alliance for Equality, Halifax
and the many individuals who sent donations, letters and encouraging notes from Canada, the US, and overseas.
Donations to *The Body Politic* from the Press Photo Fund are gratefully accepted and can be sent to Lynn King, 111 St. James St. West, Suite 302, Toronto. Cheques should be payable to Lynn King in trust for *The Body Politic*.

TBP to test legality of search warrant in Supreme Court

A stand against growing police powers

The Body Politic will seek leave to appeal to the Supreme Court of Canada against the April 14 dismissal by the Ontario Court of Appeal of *TBP's* move to quash the search warrant used to raid the journal's office December 30.

"The recent revelations of abuse of police power in Canada are frightening to a lot of people," said Ed Jackson, *TBP* collective member. "The RCMP and the Trudeau government are even trying to justify break-ins without search warrants. We can't afford to be silent when we observe the police going too far. We think the search warrant used by the OPP and Metro cops was illegal and allowed them to go too far. If our lighting this action can help focus attention on excessive police powers, and make it a little more difficult for them next time, then our appeal to the Supreme Court will have been justified."

A three-man panel of Ontario's highest court refused to interfere with the March 15 ruling of Mr. Justice Hugh Garrett of the High Court of Justice. The appeal court, composed of Mr. Justice Arthur R. Jessup, Mr. Justice G. Arthur Martin and Mr. Justice John W. Morden, ruled that although they did not agree with the reasons of Mr. Justice Garrett, they would not interfere with his decision.

Pink Triangle Press counsel Clayton Ruby argued that a special protection is afforded the free press by the Canadian Bill of Rights as a safeguard against disruption of press operations by state-initiated search and seizure. A recent British Columbia case contained a dissent of this as a safeguard against disruption of press operations by state-initiated search and seizure. A recent British Columbia case contained a dissent of this as a safeguard against disruption of press operations by state-initiated search and seizure. A recent British Columbia case contained a dissent of this as a safeguard against disruption of press operations by state-initiated search and seizure.

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S Casey Hail, a lawyer with the



TBP defendants Ed Jackson (left), Gerald Hannon and Ken Popert. "Deciding to go to the Supreme Court was difficult. It'll cost a lot of money, and of course there's no guarantee we'll win. But the collective — and the people on the Free the Press Committee — felt that this is the time to take a stand against abuse of police powers."

Ministry of the Attorney General, argued in reply that the search warrant quite adequately described the offence and the particulars of the documents to be seized. He said if the police had actually seized more than was necessary or authorized there were other procedures available to get back any extra documents seized. Ruby, however, pointed out that these other procedures did not apply while the legality of the search was being challenged.

The decision to seek leave to appeal to the country's top court means that an application for permission to appeal will first be prepared and heard before a three-man panel of the Supreme Court. They will rule on whether the issues presented in the appeal are of sufficient importance to justify further consideration of the case by a full

bench of the Supreme Court of Canada.

In a related development, *TBP* has learned that the police have obtained a judge's authorization to retain the materials seized from its office for a further 12-month period. The paper was not permitted even to argue against the court application for the authorization.

Even if the search warrant is declared illegal in a Supreme Court appeal, under Canadian law all evidence — whether or not legally obtained — is admissible in court. This means the police have no incentive to obtain evidence legally, since illegally obtained evidence is always admissible against a party accused of a criminal offence. This is in direct contrast to American law which generally prohibits the use of illegally obtained evidence.

by Paul Trollope □

In case you hadn't guessed...

You're reading a "scurrilous," "disreputable," "despicable publication."

Two pros and two cons. That sums up reaction from the straight press in the past few months towards the raid on *The Body Politic* in December.

Dennis Braithwaite, a regular columnist with the Toronto Star, tackled the issue by claiming that freedom of the press is not for everyone. In a March 30 column Braithwaite wrote, "Freedom of the press is not unconditional, nor should it apply to all publications equally... To call every scurrilous sheet that's put out out of the press and to grant it immunity from official interference without regard to the social damage it may cause is to debase the concept of press freedom. It is comfortable, but simplistic, to aver that all forms of censorship are wrong and that anyone's freedom to publish anything is sacrosanct." It's a rough argument. Sort of like, "The press is free, but some are more free than others."

Robert Neilson, another Star staff writer, tried to be fairer — but he pondered. Having said that "freedom of the press... must apply to small disreputable publications as well as big

respectable ones," Neilson continued, "The *Body Politic* is a despicable publication which will deserve plenty of legal trouble and expense until it mends its ways... But it should be no more subject to arbitrary and excessive official actions than the United Church Observer."

In other words, it's OK to be civil libertarian, but don't rock the boat. If you were to list Canadian dailies you could expect to be more than friendly on the topic of gay rights, most people would not think of including the *Edmonton Journal* and the *Winnipeg Free Press*. It's been publishing some astonishingly positive progay copy in the last few months, however, and a lead editorial February 27 noted that the seizure of material from this office threatened the freedom of Canada's press. The unsigned piece noted, "Because it speaks for a generally unpopular minority does not in any way deprive *The Body Politic* of the normal protection of the law. Indeed, it suggests the need for heightened concern when the law turns its attention in that direction. What the police did at *The Body Politic* last

December would cause a national scandal if it occurred at a "recognized" publication. Are we so enamoured of our prejudices that we are willing to support our principles to them, no contest?"

The most positive statement of support appeared in the February issue of *Books in Canada*. Calling the raid a "blatant attempt at old-fashioned state censorship," the article concludes, "(Ontario Attorney-General) McMurtry's attempted censorship and the prejudice that prompted it can only be countered by a change of social heart. Roy McMurtry and Claire Hoy claim to be speaking and acting for us... 52 per cent of Canadians favour homosexual rights... We are the majority, not they, and it is time we came out of our closets of apathy and insecurity and let our opinions be known loud and clear."

But the most succinct comment comes from the San Francisco *Bay Area Reporter*: the raid "sounds more like the work of a banana republic than a constitutional democracy."

by Robin Hardy □

Can gay rights make it on the assembly line? In Windsor, blue collar workers learn about liberation.

Catholic schools stop gay meeting

The Commission des Ecoles Catholiques de Montréal (CECM — Montréal Catholic School Commission) has once again refused to rent its facilities to a gay rights organization.

This discriminatory action is in direct contravention of the recent amendment to the Quebec Human Rights Charter which prohibits discrimination in access to public services on the basis of sexual orientation.

Last November the CECM — in a surprise last-minute move — withdrew the permit for a meeting to be held in one of its schools to discuss the gay community's response to intensified police repression. (7/27, February 1978).

In the most recent instance, a rental request was made to the Commission on January 23 by the Association pour les Droits des Gais du Québec (ADGO) to hold its third orientation conference in one of the Commission's schools in April. The request was accepted two days later by the CECM executive, and a permit was drafted confirming the rental.

However, on March 6 — when ADGO went to obtain the permit — it was learned that it had been suspended, pending a re-examination of ADGO's request by the Commission's executive.

The following day the executive reversed its original decision and refused to rent the school facilities, "fearing the possible repercussions on the education of the CECM's children."

ADGO lodged with the Quebec Human Rights Commission a formal complaint against the CECM's overtly gay discrimination. The group is awaiting the outcome of the Commission's investigation.

In the meantime, however, the ADGO orientation conference has been postponed to May 13-14, and will now be held at the Lacaille pavilion of UQAM, 840 Cherrier (Sherbrooke metro).

"Last December the government adopted Bill 88, prohibiting discrimination against us," wrote ADGO president Claude Beaulieu in the April issue of *Gauche du Québec*, ADGO's monthly newsletter. "We believed at the time that this law would from now on protect us against the homophobia of the commissioners. They now seem to think that they are above the laws."

Readers are urged to send letters of protest to: CECM, 3737 Sherbrooke E., Montréal. Or phone (514) 525-6311. Copies of letters should be sent to: ADGO (see Community Page), and the Commission des Droits de la Personne, 360 St. Jacques O., Montréal.

by Stuart Russell

Quebec government to finance gay youth study trip

The Quebec government will help finance a trip to France for twenty Québécois gay men and lesbians. As part of a program sponsored by the Franco-Quebec Office for Youth. The group is to study France's gay rights movement for a three-week period next November.

The Franco-Quebec Office recently designated homosexuality as one of the "activity sectors" among 35 new programs announced in the Office's publication *Le Stagiaire*.

The Office offers programs in the areas of industry, education, social affairs and unionism, among others.

According to *Le Stagiaire*, the program

on homosexuality is open "to persons who are involved directly or indirectly with gay men and lesbians." Inside of official organizations or on a personal basis... and to active members of gay groups."

Individuals from 18 to 35 years of age may apply. Each participant will pay only \$335 — the Quebec government will pay the rest of the expenses.

The application deadline is June 16, and applications can be obtained by writing: Office Franco-Québécois pour la Jeunesse, 555 boulevard Dorchester O., Suite 1150, Montréal, Québec H2Z 1B1.

by Stuart Russell

Broadbent signs gay rights petition

The leader of the federal New Democratic Party (NDP) has signed the National Gay Rights Coalition petition for gay rights.

Party leader Ed Broadbent was approached by Windsor Gay Unity members during his visit to the Chrysler Auto Assembly plant in March. WGU member Harold Desmarais asked Broadbent for his signature, and the NDP leader added his name to the list before a large crowd of workers leaving the plant.

The petition call upon Parliament "to amend the Canadian Human Rights Act to include 'sexual orientation' among the prohibited grounds of discrimination."

Broadbent was approached by Gay Unity as part of an ongoing program to collect signatures on the petition from autoworkers in the city. Individuals in the group have been appearing at factory gates with a leaflet explaining the need to include sexual orientation in human rights codes. The following day WGU members return with copies of the petition and ask the workers to sign.

The action marks the first time that rank and file workers in Windsor have been asked to support gay rights. In the past, support on the issue has tended to come from trade union officials, or union publications. The Detroit United Auto Workers newspaper the *Guardian* has called for workers to sign the petition.

Response from the workers themselves has been mixed. Very few have actually signed the petition. The event has generated considerable discussion within the plants, however, and in the words of one Gay Unity spokesperson, has laid the basis for the continuing education of blue collar workers on the subject of gay liberation."

by Jim Monk

Crisp controversy spreads to Oakville

The chairman of the Oakville Library Board has resigned over the board's decision to publicly screen *The Naked Civil Servant*.

The film, an award winning British production, depicts the life of Quentin Crisp, an openly gay Englishman.

Chairman John Beatty decided to resign following a vote to vote in favour of showing the film in Oakville April 26. The vote, taken at a special meeting April 17, upheld Chief Librarian Richard Moses' decision to show the film following its rejection by the library board in neighbouring Mississauga (7/27, April). "Had it not been for Mississauga's situation, I doubt that anyone would ever have heard of this film," said Moses. "It's been around the area for more than two years."

Moses had come under heavy criticism from Beatty and other Oakville Library Board members who felt that the film promoted homosexuality. Meanwhile, the controversy over the film continued in Mississauga. An open occurred in the April 3 Mississauga City Council meeting over a letter from Erindale College Professor Michael Lynch. Lynch's letter criticized the Council's support for cancellation of the film's screening by the town's library board. "It puts the Mississauga

Council in the same league as those Southern US towns that ban *Huckleberry Finn* because it shows friendly relations between blacks and whites," he wrote.

During the city council meeting, Councilor Frank McKeechne commented: "Here we have an admitted homosexual involved in the education system of the community. I would like the Board of Education to hear about the decision of the board." Frank was protested to Erindale College Principal Paul Fox concerning Lynch's statement. Fox, however, assured the council that Lynch's letter, which appeared on college letterhead, represented only Lynch's personal view point and not that of the college.

The Mississauga Library Board also received a protest letter from the president of the 4500 member Canadian Library Association. President Ken Haycock wrote that he regretted the decision of the board "to censor the first film in your series entitled 'Films for Thinkers.'" Haycock continued that "the CLA believes that every person in Canada has the right to know what is embodied in the national Bill of Rights to have access to all expressions of knowledge, creative and intellectual as well as an expression of thought."

The controversy over the showing of *The Naked Civil Servant* has received wide coverage in the Mississauga media. An editorial titled "Library Sickness" in the *Mississauga Times* stated "the Library Board is in a state of ill health" and concluded "The Naked Civil Servant should be shown. It is a good film about an important subject. The citizens of Mississauga deserve the information. The gay community deserves the understanding."

John Beatty, president of Gay Equality Mississauga, has written again to the Library Board demanding the reinstatement of the film, and that a member of GEM be invited to be present following the film to participate in a discussion with those present.

by Eileen Blair

Growing

Several new gay groups have been formed in Halifax recently. *Gays and Lesbians at Dalhousie (GLAD)* is an organization of gay students, teachers, and workers at Dalhousie University. GLAD can presently be contacted c/o the Gay Alliance for Equality.

For some time now, Christians have been meeting every Sunday evening at the Turret Gay Community Centre for prayer and discussion. The multi-denominational group, called Sparrow, is led by Father Mike MacDonnell. Its name is derived from a passage in Luke 12:68: "So do not be afraid; you are worth more than many sparrows!"

Sparrow meets every Sunday at 8:30 pm at the Turret.

The formation of a new social group, HOPE (Homophiles Option - Positive Experiences) has been announced by Mary Anne Wilko MacDonnell, its coordinator. One of its sub-groups is called GLOW (Gays and Lesbians On the Wagon), a group for gays dealing with alcohol or drug dependency — their own, or that of a loved one. Meetings: at the Turret, Sundays at 6 pm.

Gay people in Chatham, Ontario are planning to organize a gay group for the area. Further information can be obtained from Paul Robertson, c/o 192 Sandys St., Chatham, ON, N7L 3P8 or call (519) 354-9678.

The Ontario Gay Teachers Caucus (GOTC) has been formed in the Kitchener/Waterloo area. The group can be reached at Box 2632, Station B, Kitchener, ON, N2H 6N2.

The Ontario Gay Teachers Caucus has begun publishing a newsletter. To keep posted on the work of the Gay Teachers Caucus, their newsletter can be obtained by writing to the group at the address on the Community Page.

During the week of June 12, gay rights will reach the Supreme Court of Canada.

With your help.

It's taken almost four years.

Four years since the Gay Alliance Toward Equality in Vancouver tried to place a two-line classified ad in the *Vancouver Sun*.

They were told they couldn't.

Because they were homosexuals.

The story's on page 7 of this issue. We'd like you to read it.

After you read it, come back to this page. And find out what you can do.

It's an important case. For the first time in Canadian history, gay rights will be argued in the highest court in the land. The decision — whatever it is — will affect all our lives. It will be cited in custody cases, in cases where gay people are trying to keep their jobs — or regain them. As GATE lawyer Harry Kopyto

has said, "It will result in a definitive legal statement on the issue, with implications for gay people in every province."

It costs a lot of money to go to the Supreme Court of Canada. GATE estimates as much as \$7,800. They have managed to raise nearly \$3,600. That's less than half. We'd like you to help.

You can help in two ways. Make a donation to the Gay Tide Defense Fund. And take out a subscription to the paper. A regular subscription costs only \$3.00 for six issues, but we'd like to encourage a Supporting Subscription — they start at \$5.00.

During that week in June, gay history will be made in Canada. You can have a hand in it.

☐ Yes, I'll help back *Gay Tide* all the way to the Supreme Court of Canada. Enclosed is my contribution for \$_____

NAME _____

ADDRESS _____

CITY _____ POSTAL CODE _____

☐ I'd like to be a supporting subscriber to *Gay Tide*. I enclose an extra \$5.00. I understand the paper is sent in a plain, sealed envelope.

Send to: Gay Tide, P.O. Box 1463, Station A, Vancouver, BC, V6C 2P7.

GATE Vancouver's choice of a high profile, public confrontation with the Sun was the strategy most likely to encourage precisely what the Sun seemed intent on preventing.

Analysis

The politics of the classified ad

It's not immediately clear why there should be so much fuss — on either side — over a two-line classified. Gay Tide would likely not have seen any dramatic increase in its subscription list if the advertisement had been published. And the Vancouver Sun would probably not have had to field dozens of calls from irate subscribers threatening to cancel if the ad had appeared. As the Human Rights Commission pointed out, the paper regularly publishes movie ads that most people would have considered tasteless and worse than Gay Tide's simple subscription promo.

A classified advertisement is a way of communicating outside the boundaries of vital in any community — it is crucial to the health of the gay minority because it is communication which finally makes clear to all of us that the community is real. Almost every gay individual can recall the time when he or she felt that they were the only one. Discovering that you are far from alone is the beginning of the beginning and in a very real sense the beginning of liberation both personal and public.

Both sides are quite aware of this. Certainly gay organizations have always realized that their continued health depends upon making a wider community aware that "gay is good," and that basic human rights belong not only to those who fight for them, it is unclear whether the corporate press has formulated the issue in quite that way, it is certainly true that the issue has a pattern of behaviour which has the effect of severely limiting the opportunities which gay people have of getting in touch with one another.

A few years ago, TBP did an informal survey of daily newspapers in Canada. Of the more than 80 papers contacted, more than 70 refused to carry a simple classified advertisement announcing subscriptions to this magazine. All three Toronto dailies still resolutely refuse to carry any advertisement for TBP. The Globe and Mail will not carry advertising for Glad Day Books, the city's gay liberation bookstores. Two men in Toronto were arrested for posting for gay events recently, two more were arrested for leafletting in a gay bar, and charged with loitering. There was, of course, the police raid on this magazine, which even to the unkindly eyes of Toronto Star columnist Robert Nielsen appeared like "an attempt to cripple or close down the paper."

Keeping us quiet is keeping us down — separate, fractured, without the possibility of organizing.

Under the circumstances, GATE Vancouver's choice of a public confrontation with the Sun was the strategy most likely to encourage precisely what the Sun seemed intent on preventing — an awareness among gay people of the fact that they constitute a community, at least in terms of numbers, and the further awareness that said community does not enjoy any of the basic rights and freedoms granted by other citizens. As Gay Tide itself stated, "in part it was the conscious political intention of GATE that the case should stir away any illusion about our status. The case has been the lever by which it has been made abundantly clear that we are still without basic civil rights."

It is ironic in a way that Vancouver Sun had accepted that tiny classified 4 years ago, the gay community in BC may have been enlarged by what? — a few dozen people at most. The refusal of GATE's insistence on a public struggle, has guaranteed a forum for the discussion of gay rights which will have implications for every gay person in the country. Supreme Court of Canada. □

Body Politic/7

Supreme Court to hear first gay rights case

Decision will affect gay people in every province

The Supreme Court of Canada will hear this spring what has been described as its "first gay rights case."

The nation's highest court will be asked to decide, in effect, whether there is a "reasonable cause" to discriminate against gay people if a bias against them is "honestly entertained."

According to TBP's legal advisors, the case could establish for the first time the legitimate minority status of gay people. Whatever the result, it is certain to be cited in any future civil rights cases involving homosexuals, and will have implications for gay people in every province in areas of custody, housing, and hiring and firing practices.

The case, between Vancouver's Gay Alliance Toward Equality (GATE) and the Vancouver Sun, is expected to be heard "during the week of June 12," according

to GATE lawyer Harry Kopyto. GATE is appealing a decision of the British Columbia Court of Appeal. That court — the final court of appeal in the province — had overturned last June decisions by a Human Rights Board of Inquiry and the BC Supreme Court that the Sun was guilty of discrimination against homosexuals in refusing to publish a classified advertisement for GATE's paper, Gay Tide.

Background

The precedent-setting confrontation had its formal origins when GATE chairperson Maurice Flood attempted to place the following advertisement in the business pages of the Sun:

Subs. to GAY TIDE, gay lib paper, \$1.00 for 8c issues. 2146 Yew St., Vancouver.

The ad was refused next day, October 24, 1974, and on November 14 GATE filed a complaint with the BC Human Rights Commission.

Human Rights legislation in BC does not specifically protect gay people from discrimination. However, Section 3 of the Code outlaws discrimination without "Reasonable cause." GATE's case is testing whether that section is applicable to homosexuals.

The Human Rights Board hearing, held February 29, 1975, was the first — and remains the only — public hearing of a gay civil rights case under provincial human rights legislation.

After almost a year of deliberation, the Board issued a decision. On January 12, 1976, the Board ruled in favour of GATE, in a judgement handed down August 13, 1976. Mr. Justice James Macdonald found "no legal basis for interfering with the finding" of the Human Rights Board of Inquiry. The Board had found that the real reason behind the policy of rejecting gay ads was not a concern for a standard of decency, but a bias against homosexuals on the part of the Sun's management.

The Sun appealed the decision to the BC Court of Appeal. At every level, the Sun has relied heavily on the meaning of the phrase "reasonable cause," and has appealed to the alleged "immorality" of gay people to justify its stand. Although the hypocrisy of the Sun's position was pointed out (it regularly accepts display ads for soft-core porn movies), the Court of Appeal overturned the BC Supreme Court verdict in a two-to-one decision handed down June 10, 1977.

The judgement, which surprised gay activists and appalled civil libertarians in BC, declared in effect that since homosexuality is offensive on religious or moral grounds to some segments of society, the Sun had "reasonable cause" to refuse GATE's ad. Both the BC Federation of Labour and the BC Civil Liberties Association expressed fears that the decision would erode the Human Rights Act, and condone discrimination against any group simply on the basis of the existence of popular prejudice against the group. As well, Kathleen Ruff, director of the Human Rights Commission, stated that 63% of the cases pending at the time would be affected by the definition of "reasonable cause" as set out in the decision of the court.

When the same court of appeal (including one of the same judges) refused GATE leave to appeal their decision to the Supreme Court of Canada, the group applied directly to the high court itself. The application was heard by Chief Justice Bora Laskin and Justice Spence and Estey. On December 8, leave to appeal was granted for a case which GATE lawyer Kopyto said has as its "main issue...whether homosexuals are excluded from coverage under the BC Human Rights Code." □

High Tide

The distance from Vancouver's gay ghetto to the Supreme Court



There have been 12 issues since Volume 1, Number 1, dated August 1973. "Gay liberation will chart a new course in a new ship," it trumpeted bravely in that 4-page issue. "And on a new tide. For that is the course upon which this vessel is set — a vast, new, unconquerable Gay Tide!"

It's not a big paper. A 12-page tabloid published "periodically," and printing fewer than 2,000 copies per issue, it is still one of only five gay publications in this country, and exerts an influence in the Canadian gay movement out of all proportion to its size.

Maurice Flood and Bob Cook have been on the masthead from the beginning. Flood resigned as the paper's longest term coordinator in the spring of 1976, but he is still active in production, and one of 20 names in the masthead of the current issue.

Since its inception, he told TBP, "Gay Tide has been primarily an organizing tool. Its object has been to propagandize around gay issues in order to mobilize public action. We've never sought to be a national paper, or a western paper, or a BC paper — our intended readership is primarily the Vancouver ghetto."

As a self-confessed "movement" paper, Gay Tide exists in the way of all small publications that define themselves out of the race for the consumer dollar — strictly hand to mouth. "In the beginning," says Bob Cook, "we produced the paper on folding tables or the floor of someone's living room or basement...nearly five years later, we're still there."

But looking better. And beginning to have an impact on the community defined as their audience — Vancouver's downtown gay scene. "We distribute the paper ourselves in the clubs," says Cook, "and take payment or donations if they're forthcoming. Doing it that way brings us face to face with our constituency, and they're getting to know us. We see more and more of them in public actions."

Although it has limited from time to time with poetry, short stories and photo features (and counted West Coast writers Stan Persky, George Stanley and Scott Watson among its contributors), Gay Tide remains a publication for those who want to think about what the gay movement in Canada is doing. As Flood says, "From time to time we address the activist wing of the gay movement across the country." It frequently listens. In 1976, the National Gay Rights Coalition adopted as policy Gay Tide's editorial statement on cooperation with the police. And its "Age of Consent" issue served as a discussion paper at the 1975 national conference in Ottawa.

This year, the publishers would like to see the Halifax conference discuss GATE's position on Quebec's determination. Important as that is, it will be the Supreme Court judgement that will capture people's imaginations. As Gay Tide itself notes, "what is on trial is the social legitimation of same-sex love."

Not bad for a paper that describes itself as "primarily for the Vancouver gay ghetto." □

"It's almost an affront to be talking about... homosexuals and lesbians at this point in time" — a Liberal MP slams the federal Human Rights Commission.

Hoy column sparks hate calls

A campaign conducted by Free Lesbians and Gays (FLAG) against the Toronto Sun has resulted in the names, addresses and phone numbers of the organisers being printed in Claire Hoy's Sunday Sun column. As a result, two members of FLAG received numerous harassing and threatening phone calls.

The gay rights group had distributed a leaflet April 18 to employees of the Toronto Sun at its headquarters on King street. The leaflet accused that paper of yellow journalism in its treatment of gays, feminists and other oppressed minorities, and called for the firing of Claire Hoy. Hoy was accused of "launching a career as a professional bigot," and using his column as a "vehicle for prejudice, hate-mongering and slander."

Hoy has often used his column to attack gay people and other minorities. A series of near hysterical articles on *The Body Politic* in December is believed to have precipitated the police raid on this paper.

FLAG members handed their leaflet to Sun employees in their offices and to employees in the printing plant. When the group was evicted from the building, the pamphlet was put on cars in the Sun parking lot, and distributed on the street. Reaction from Sun employees was generally hostile, though the employees in the printing plant seemed receptive. On being asked to complain to management about the Sun's campaign against homosexuals, one woman in the printing plant stated, "We are not allowed to object to management."

Hoy responded with an April 23 column calling homosexuality a perversion, immoral, sick and criminal. He also stated that gay people advocated child prostitution. As a result of the publication of the telephone numbers of two FLAG members, both received numerous harassing calls and were forced to leave their telephones off the

hook for periods of time. Terry Phillips, one of the two whose number was published, said, "This is unheard of journalistic practice. It is a McCarthyite tactic, borrowed from methods used by virulent anti-communist publications in the early fifties. The media as a whole should denounce this."

Quite willing this once to use such a McCarthyite tactic, TBP was disappointed to find Hoy's home number unlisted.

by Robin Hardy

Liquor laws force sale of Regina gay community centre

The Regina Gay Community Centre, formerly Atropos Fellowship Society, has been forced to put its club premises up for sale. Regina police visited the club recently and served notice that the Gay Community Centre would have to get a liquor permit for the house. Because of difficulties in obtaining such a permit, the Regina group will have to hold licensed socials at halls. A search is now underway to obtain a building suitable for liquor licensing.

Student groups held responsible for anti-gay lit

In a recent decision, the Central Student Association of the University of Guelph enacted regulations to hold student organizations who circulate literature on campus responsible for its content. The move came after a brief presented by Guelph Gay Equality revealed that two articles in recent issues of *Today's Student* were blatantly derogatory of homosexuals and transsexuals. The articles included an Anita Bryant interview and a story on

transsexuals.

Today's Student is a right-wing fundamentalist paper published in Ames, Iowa by persons affiliated with the Campus Crusade for Christ. It is being distributed in large numbers by groups such as the Bible Studies group at Guelph.

A student committee set up to examine the articles concluded: "The committee views *Today's Student* as being biased in its presentation on Anita Bryant and on transsexuals. We wonder at the motivation of a Christian Publication in presenting an argument that so obviously attempts to bias its readership against a particular minority."

As a result of the complaint by Guelph Gay Equality, a Publication Distribution Policy was instituted which will require that the campus distributors mark their name on the paper. They will also be held responsible for the content, meaning that they would forfeit student funding and office space if discriminatory literature is distributed on the campus. Guelph Gay Equality described the Bible Studies group as "cowardly" for their unwillingness to accept responsibility for the paper by printing their name on the cover. *Today's Student* is carefully designed to appear like any other student paper, and there is no letters section where readers can respond to the opinions expressed in the paper. There is no Canadian content.

Groups or individuals who wish to comment on the issue of *Today's Student* on their campuses should contact Guelph Gay Equality, Box 773, Guelph, Ont, for a copy of the brief.

It's hard not to think of...

Following anonymous tips, the Ottawa media has revealed that the Hudson's Bay Store installed and used a TV camera in a washroom in its downtown store during late 1976 and early 1977. The camera was intended to alert store se-

curity to any sex in the washroom. At the time, Gays of Ottawa informed the Bay that it knew of the camera's existence. Representatives of GO met with store security and pointed out that the use of the camera was both a violation of privacy and a form of entrapment. Given the seriousness of resulting charges — up to 5 years in prison for a conviction of "gross indecency" — GO spokespersons suggested that the store remove its camera and post a sign as an alternative deterrent. Although the Ottawa store never posted such a sign, it did remove the camera.

Rights Commission hit for gay study

A Toronto Liberal MP has accused the federal Human Rights Commission of "bucking Parliament" by preparing to research the extent of discrimination against gay people. Kenneth Robinson (Toronto — Lakeshore) said "It's almost an affront to be talking about undertaking research on homosexuals and lesbians at this point in time." He said that Human Rights Commissioner Gordon Fairweather should honour the decision Parliament made nine months ago not to include sexual orientation in the Human Rights Code, since homosexual rights groups had their say at that time.

MPs on the Commons Justice Committee were examining the Commission's \$3.8 million budget for the current fiscal year when the remarks were made.

Gordon Fairweather, a vocal supporter of gay rights for a number of years, defended the planned study. He said that the commission has received many complaints concerning discrimination against gay people, and noted that the Quebec National Assembly recently amended its Human Rights Code to include sexual orientation.

by Robin Hardy



Gay rights get "low-keyed to death" in St Paul while in California wife-rap gets ranked with littering. And somewhere in Germany there is a woman with \$50,000 worth of sex aids...

Gay rights fall in St Paul

A four-year-old gay rights ordinance in St Paul Minnesota was repealed in a vote on April 25. The ordinance, which was passed in July 1974, was challenged earlier this year by "The Citizens Alert for Morality," a fundamentalist christian group which collected 6100 signatures, enough to put the question on the spring ballot. The St Paul Citizens for Human Rights was formed to challenge the initiative. The group was linked to the Minnesota Committee for Gay Rights, an established lobbying group with ties to the Democratic Party. The SPCRH's campaign focused on the fact that the ordinance had been in effect for four years without problems and claimed the issue was one of human rights rather than homosexuality or morality. "The effort to save the ordinance is almost invisible — it's sort of being low-keyed to death," complained a St Paul gay man.

Despite opposition from numerous church groups, the city's mayor and the league of Women Voters, the anti-gay forces won the day with the help of an appearance by Anita Bryant. The St Paul referendum was the first in a series of challenges to gay rights ordinances in Wichita, Eugene, Seattle and Washington DC.

Transsexuals killed; demo hits police action

Over 200 lesbians, transsexuals and gay men marched through downtown Seattle on April 2. The protest was sparked by the police killing — the second in less than 9 months — of a transsexual. Tony "Irene" DeSoto was shot through the heart by a plainclothes police officer on March 30 while "resisting arrest." On July 14 1977 Eugene "Tracy" Levy, a Black transsexual, was killed by another Vice Squad officer.

Speakers from the Transsexual/Lesbian/Gay Defense Committee, organizers of the march, protested the "racist, sexist and homophobic attacks" and called for an investigation. "If the police can kill one of us without any resistance and self-defense from the community, they can kill any of us," said a spokesperson.

Boy Scouts dump gay boys; discrimination upheld

Two Boy Scouts, Scott Ford, 17, and Scott Vance, 16, have been expelled from the Explorer Scouts in Mankato, Minnesota after they admitted they were gay. The two appealed their dismissal to the director of public relations for the Boy Scouts of America. Their expulsion was upheld at the national level. "If the public should be informed that there is discrimination against gays, whatever can happen here can happen anywhere," said Ford.

All in the family

An all-male committee in California's state legislature has decided it is not a felony offense for a man to rape his wife. Under present law, wife rape, like littering, is a misdemeanor offense, punishable by a maximum fine of \$500 and a possible short prison term.

The State Assembly's Criminal Justice Committee, in deciding against more severe punishment for wife rape, reasoned that punishing the proposed law would mean a man convicted of raping his wife would be treated as a sex offender for the rest of his life. The committee's chairperson explained that giving wife the legal right to prosecute her husband for rape would intensify family battles.

Off Our Backs



Two members of the Campaign for Homosexual Equality picket their local WH Smith outlet in Tunbridge Wells, England. WH Smith is a British bookstore chain which has recently refused to carry Gay News, Britain's largest circulation gay newspaper.

San Fran gets law with teeth

An ordinance banning discrimination against gay people in employment, housing and public accommodation was passed by the San Francisco Board of Supervisors on April 1. The bill, approved in a 10 to 1 vote, will take effect when it is signed by Mayor George Moscone before the end of the month. San Francisco is the 43rd city in the US to pass such a law.

"This one has teeth," said Harvey Milk, the gay city supervisor who introduced the measure together with Supervisor Carol Ruth Silver. Milk described the bill as "the most stringent gay rights law in the country. A person can go to court if his rights are violated."

Judge suspended in superior court justice scandal

The April 13 suspension by the Supreme Judicial Court came after a number of conservative politicians had demanded the judge's resignation. The turmoil arose after Benoni's picture appeared on the front page of a local paper the day after he attended Vidal's lecture. The benefit had been arranged by the Boston/Boise Committee, an organization attempting to secure a fair trial for a number of men arrested in what the media termed a "gay sexing scandal" in the Boston suburb of Revere.

In a letter to the Judicial Court, Benoni declared "I believe I must adhere to my personal principles and be faithful to the serious civil liberties issues involved in attending this lecture." The judge's wife, enragged by the newspaper coverage, declared: "If I judge cannot attend a lecture by an author in a court, none of us is safe. None of our civil rights is safe. A support of gay rights is a support of all our civil rights."

In a unrelated incident, more than 200 people demonstrated in front of the Boston Public Library on April 1 to protest police harassment and entrapment of gay men at the library. Over 100 men were arrested during a two-week period.

Brazilian journalist charged

Openly gay Brazilian journalist Celso Ouri has been charged with "offending morality and decent customs," and his regular column in the major Sao Paulo newspaper, *Folha do Sao Paulo*, has been cancelled.

Ouri had been giving open recognition to the city's large gay community for over a year before charges were laid by the military government. A new gay feature *Lampião* in the city's "feature Cur" trial in its coming issues. It is unclear if the new magazine will be charged under the same elaborate press censorship laws.

US border ban to fail?

After meetings with the National Gay Task Force, the US Public Health Service has adopted the position of the American Psychiatric Association and will no longer define homosexuals as either "sex deviants" or "psychopathic personalities." — American Immigration law excludes both groups from admission to the USA.

The Public Health Service stated on April 4 that it would inform all its officials and State Department visa officers of the policy change. The reversal should ensure that open gay people will no longer be turned back at American borders.

On April 6, however, Serge Savard, a Montreal resident, was refused admittance at a Vermont border crossing because he is gay.

Michigan U elects open gay student president

An openly gay candidate has been elected student body president at Michigan State University in East Lansing.

Dave Jones, a twenty-one year old undergraduate, led his nearest opponent by 500 votes in a comparatively good turnout. Jones was involved in many educational programs both on and off campus in his previous positions as director of the school's Gay Council. Michigan State has a reputation as a traditionally conservative midwestern school. This is only the second time that an openly gay person has been elected to such a post in a major American university.

Gay News to appeal to House of Lords

Gay News readers have voted twenty one in favour of appealing the paper's blasphemy conviction to the House of Lords. Readers were responding to a poll published in the British paper after the Court of Criminal Appeal turned down their appeal on a conviction of blasphemous libel.

The charge had been laid after *Morality Crusader* Mary Whiteford complained about a poem that made explicit sexual references to the body of Christ.

More than 1500 people sent in ballot slips cut from the paper, and hundreds more wrote or phoned from across the British Isles. The paper's lawyers are therefore lodging a petition for permission to appeal to the House of Lords.

If the lords grant permission, the appeal will go ahead.

Zorra strikes again

Police in Cologne Germany are searching for "Red Zorra," a woman who so far has robbed sex shops of over \$50,000 worth of merchandise.

Claiming to be the female equivalent of "Zorro," an avenger of the oppressed,

she has left leaflets stating: "What is described as love today is nothing more than the domination of women by men... The pornographers want to use our bodies to make their profits."

Sex shop owners have banded together and are offering a reward of \$1000 for her capture.

Australian teacher fights for job

The Greg Weir case continues to be a focus for the gay rights struggle across Australia.

In 1976, while a student at the Kelvin Grove College of Advanced Education, Weir organized a gay group and appeared in different media in support of gay rights. Trainee teachers are normally guaranteed employment upon graduation and those — like Weir — who were on scholarship are expected to work for the state. In this case, however, the Department of Education is still refusing Weir a post over a year after his graduation. They claim he is unfit to teach.

Weir has launched two legal battles. He is demanding the full cost of his Queensland hire him as a teacher, and that he be paid compensation for the period he has remained unemployed. The Queensland Weir has received wide support from political parties, the Australian Union of Students, Civil Liberties Associations and many gay groups. Nationwide demonstrations have been organized in his support and defense groups have formed in most Australian cities.

New Zealand group slams 'police power' bill

The National Gay Rights Coalition of New Zealand, a coalition of 25 gay rights organizations, has called on all gay people to oppose in every way the passage of the Security Intelligence Service Bill.

The New Zealand NGRG believes the SIS bill is a direct threat not only to gay people but to all individuals seeking racial change. "The definitions of this bill are so vague and its powers so wide and pervasive that it is obviously very open to abuse" stated Ms. Emma, NGRG coordinator. She urged that all gay rights organizations and organizers have been subject to telephone tapping and interference with official mail.

Demo demands passage of gay rights bill

Two thousand lesbians and gay men marched in New York City on April 16 to demand that the New York gay rights bill be passed.

The gay rights bill introduced on April 15 has been held back for the last seven years by conservative forces in the city. This year, the Catholic Church, the Episcopate, the State and the city are pledging dollars to fight the bill's passage.

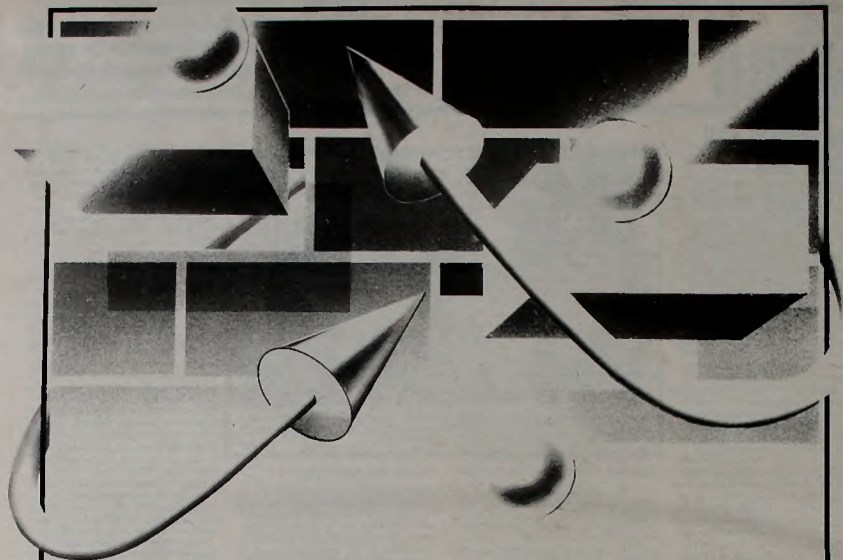
The Coalition for Lesbian and Gay Rights, representing more than 40 labour, education, religious, campus, political, women's and cultural organizations, feels that the bill has a broader base of support than ever before. Recent Harris and Gallup polls indicated that the leading fear of New Yorkers favour civil rights for lesbians and gay men.

Gay group joins anti-Nazi fight

The Campaign for Homosexual Equality, Britain's largest gay group, has joined the Anti-Nazi League, in line with a vote taken at its annual conference last year in Nottingham.

The League is organizing a country-wide campaign to oppose the National Front in the next elections. The National Front is Britain's leading far-right organization. The Front's newspaper, *Spearshead* is quoted as saying that homosexuals will be exterminated in gas chambers if the party comes to power.

Body Politic



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the fight against repression

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JUNE 28 - JULY 3 HALIFAX

Hosted by the Gay Alliance for Equality
Sponsored by the National Gay Rights Coalition

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Illustration: Rand Gaynor / Doomsday Studios

Image control

I want to write about my body, to outline some thoughts about young gay men — about our bodies as objects and as the form of our oppression.

We project images of pretty boys, tough boys, wild boys, heartbreakers and whores, all of them a series of facades parading about as modern sculpture. Why would anyone choose consciously to project such an image? Doesn't this confuse more traditional concepts of sexism/role-playing/objectification?

Well, it does tend to confuse the issue, but no more than it is confused already. It's always been clear that although "role-playing" has its overwhelming aspects (masculine/feminine, passive/aggressive), the daily reality of it is more complex and usually quite subtle.

The objectification that is often obvious to us in advertisements and through the media translates differently in human form. While people often play stereotypes and are understood primarily as (sex) objects, we're certainly never complete as objects or stereotypes in ourselves. But even though the process of objectification isn't absolute, it's still powerful and has a tremendous grip on our lives, particularly our sexuality.

So why is it that boys (?) like myself choose to project a two-dimensional image? Simply because by intentionally defining ourselves as objects we come to understand more clearly that we are defined that way, and that such a definition is, in our epoch and at our age, unavoidable. We deal with our objectification in a natural way by expressing our alienation from it in our appearance — an appearance which tends to be a little extreme, almost a parody of itself — an image which, despite the alienation involved, allows us to exercise some control over our objectification.

We deal with the problem of being objectified by becoming extreme examples of objects and, in so doing, implicitly point out the contradictions of dealing with the surface of things.

I know that I live in a world where people are reduced to narrow stereotypes — masculine/feminine to start with — but the reduction never quite works. Something within us wants more. Despite all the easy stereotypes to hang onto, most people (young people in particular) go through continuous identity crises, and in a daily sense there is no way out. Eventually the stereotypes have to be destroyed by the creation of entirely new methods for all social relations.

But this prospect demands really dramatic social change, through the organized power of a huge sexual liberation movement. This will take time, the crisis of identity is immediate. We all attempt to develop our own half-solutions, the most self-aware being the most effective.

As for me, I want to be my own role-model, my own hero-vision, more than a stereotype, more original, idealized perhaps. I want to be an archetype — the most fabulous one I can find. And not just one, but several at once, changing constantly. I want to be Patti Smith, James Dean, Susan Sontag, Trotsky and Dorothy Parker. I know that by living out an archetype I'll live out the paradox of two-dimensional living and the irony of facade-like images.

I want to combine this heavy dose of irony with an image which is easily loatable yet striking, bearing beneath it a consciousness of itself, and a desire to change everything — an image which is a little bizarre, completely familiar, and aspires to articulate thoughts of an inner world. Such an expression I (we) have already begun to experience.

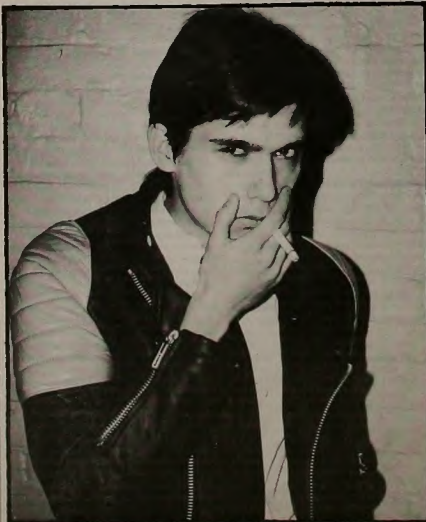
Playing the part of the gayboy, drifting into a reflection of myself as captive... blindfolded, speechless, touching just the blurred outline of a complex inner being.

I think, I dream.

I act.

by Tim Guest □

Tim Guest is an active member of Day Youth Toronto and of the Revolutionary Workers League, and can often be found at the Beverly Tavern listening to Drastic Measures.



Modern sculpture.

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Judith: I never had any dreams for LOOT except that I found it was more work and less fun than I thought it would be. Personally, it didn't happen the way I thought it would. I'm not sorry I did it, though.

Brenda: I don't think it is so much the hard work but the disappointment that other people don't have the same kind of enthusiasm. It is a place that is really important to everybody who goes there. It is not just an ordinary social club. It is a way of life. Plus the fact that there is a smattering of lesbian feminist politics — you would think that people would be aware of the situation more so than normal.

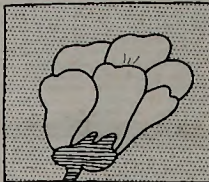
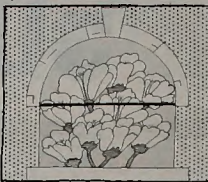
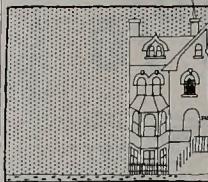
Petra: My dreams, if I have any, are about the women's movement. I am talking about my own political identity, because I am not sure how successful an autonomous movement can be.

Dei: But life is much more than the political aspect. Life is the personal too. One can say that being a lesbian may not be one's first political priority, particularly if she considers herself a feminist. But, at the same time, I think there has to be a place like LOOT. Because nobody is going to look out for us — straight or feminist.

Behind open doors

The door on Jarvis Street opens onto a whole new world shaped and created by women. "It's not just a social club, it's a way of life."

by Pat Leslie



I am the sort of person who is obsessed with time. Only past and future have meaning, for both are parents of our present. It was with this in mind, just before Christmas, that I first asked the LOOT Task Force if they would allow me to put them on my tape recorder as an historical record of the progress of one group. When asked why, I had to remind them that LOOT was now one year old. It has often been said that the first year in the life of any group is the most crucial and this is no less true for the Lesbian Organization of Toronto.

I chose the women on the Task Force as a focal point in a discussion about the activity of LOOT because they happen to be individuals who had been active in the organization since its inception. They also are a small sampling of the depth of opinion among LOOT's 300 members. Some are public lesbians and some are not, but all are active in feminist and gay organizations.

They were not chosen, however, because they belong to the Task Force. The name is misleading. The Task Force is a co-ordinating committee open to all lesbians willing to meet together once every two weeks. In fact, I was specifically asked to make it clear that no one group runs LOOT and all major decisions are taken during the monthly general meetings.

My meeting with the six active women from the Task Force was postponed until two weeks after the visit of Anita Bryant, and came right in the middle of the debate on how to organize a march for women's liberation on March 8th. So it was a long meeting with much to discuss. After their regular meeting in which questions were settled, such as who would volunteer to

sit at the LOOT table during the jointly sponsored 11th night with the John Damien Committee, we finally got round to why I was there. Being well acquainted with me they should not have been surprised at the long list of questions I asked them to think about. As one member remarked, "We'll be here all night!"

While I went through my ritual of fumbling around with the tape recorder, Rosemary brought me her personal files to supplement my archival material on the group. People started chatting about which of her notes were more important and, before I realized it, somebody was saying, "I remember when..." So naturally I had to remind them about my presence and warn them not to say anything historically significant until I got the recorder to work.

Petra: February 1st, 1977, LOOT moved into 342 Jarvis Street. And just last week, exactly a year afterward, lesbians walked out of the March 8th Coalition meeting over the issue of men. It's so historical, I can't stand it. When we started LotoLesbian last winter to help pay the rent, we said that men could buy tickets for the women. **Dei:** Or give us the money and not get the ticket. You know, it is a great shot in the arm to go over our past like this. **Pat:** I also collect old almanacs, if anybody wants to give me their almanac. **Judith:** That is so personal. Do many people give them to you? **Brenda:** You can have mine. It's empty. I kept forgetting to use it.

"To bolster and support ventures that will bring us together is essential so that we can experience and share our strength. We believe that we are not isolated in this. It is a great shot in the arm to go over our past like this. **Pat:** I also collect old almanacs, if anybody wants to give me their almanac. **Judith:** That is so personal. Do many people give them to you? **Brenda:** You can have mine. It's empty. I kept forgetting to use it.

The Kingston Conference on the "not-so-invisible" woman in the gay movement in May of that year, along with a gradual decline in a sense of community spirit in Toronto itself, had

set the stage for the Ottawa Conference. The main theme of the conference put forward by the organizers was the need for an autonomous lesbian movement, separate from gay men and feminists. A woman from the Lesbian Caucus of the BC Federation of Women was present to let us know that it was possible. Even more inspiring was the announcement in the last general meeting before we went home that lesbians in the east had just formed the Atlantic Provinces Political Lesbians for Equality. For many lesbian feminists from Toronto, the strength from sharing experiences resulted in a re-awakening of what it meant to see themselves as lesbians.

The week afterward, on October 17, the first meeting to discuss our needs as lesbians living in Toronto was held at the Community Homophile Association's centre. In retrospect, it was impressive that so many women — new and old, radical and conservative — were sitting down as lesbians in the same room. That was the critical difference between this meeting and all others. When we are busy living our history, we tend to forget the obvious.

Clearly, the most important lesson we all learned over the past year was the validity of a separate lesbian existence in Toronto. For too long, many of us who now consider ourselves LOOT members had put aside our identity as lesbians in a gay movement. It was an artificial barrier easily broken down when we all started to work together as lesbians.

Things had moved very quickly in the last two months of 1976. The house at 342 Jarvis Street had been rented in

1975 in anticipation of setting up a women's coffeehouse. After this idea failed to mobilize immediate support, members of the women's community moved into the house. Looking back on it, starting LOOT was a far easier process than had been imagined. There was literally no time to think of possible consequences — the house was being vacated and could not be re-used. Living up to our female reputation as sentimental creatures, we intended to give our community some historical stability.

Two feminist groups, The Three of Cups coffeehouse and The Other Woman feminist newspaper, moved in at the beginning of December and LOOT followed in February. The first month's rent for LOOT had been assured by a very profitable idea called LotoLesbian. It has continued to be the only lottery in the land of lotteries to really pay to some good use.

In the middle of January, LOOT's first newsletter was mailed to a small but rapidly growing mailing list as more and more lesbians came out through contact with the energy of a new organization.

With winter nearly over, this energy almost came to a confused halt when we discovered the real price we had paid for the Jarvis Street house — hydro bills, gas bills, water bills, telephone bills, repair bills. One feminist group moved out and, then, one night a large group sitting round the kitchen table had to admit that it was easier to start something than to keep it going. It was this meeting, with some dramatic undertones, which determined responsibilities within the house and set it upright on its feet.

LOOT officially announced itself through the Open House in March. The statement written for that event describes the decisions taken up to that time and lists three groups responsible for counselling, political action and the newsletter.

"LOOT is an umbrella organization for lesbians. It serves social, recreational, personal, cultural, political and educational purposes for the women involved. Mostly, it simply allows a lesbian to meet and get together with other lesbians who share her interests. All lesbians are welcome. To help make decisions about LOOT, you just have to come to meetings."

On May 3rd, the counselling collective opened for business with a publicized phone-line and drop-in for les-

Pat Leslie, coordinator of the Toronto Women's Archives and a long-time member of the editorial collective of the now defunct feminist newspaper The Other Woman, is currently travelling in Europe.

Chris: It's hard to ask people who are just coming to LOOT to be public when people who have been around for several years are not. It's a real bummer to be one of the only two people called upon to speak as a lesbian.

Petra: Sure and I would really like to be number three. LOOT is not going to grow if there are not more women who are going to come out publicly. The only way we can have political power is if we are all out of the closet and, because of our very oppression, we are not all out of the closet. I don't want to be a public lesbian. That is not what I want for me personally, and I am not interested in having the first thing somebody says about me is that I am a lesbian.

Judith: I think you just decide to come out and face the consequences. I realize that I am scared, but my reasons are only excuses. If I came out, I would find that everything would still be all right and life would be a lot better. But I know that several of us here do have valid excuses — our jobs are too sensitive.

Chris: I always worry about circumstances out of my control. I think there is only so far the community in any one city can go that is different from the community all over the place. What I see happening in the rest of the country makes me really nervous. When we went to Ottawa in the fall of 1976, we all voted unanimously to set up a national lesbian movement. There were women in that room from Victoria to St. John. A couple of local organizations have gotten started, but I think we are the only ones who haven't had a lot of difficulty. What I don't see happening is a network.

Judith: You have to remember that Toronto is a big city and we have a better chance of surviving than anybody else by feminism. If we are talking about politics, we have to say that LOOT has been really instrumental in beginning the whole debate again.

blans. Before this, lesbians had two choices open to them, neither of which fulfilled their needs. We could turn to a phone line belonging to a gay organization where there might not always be a woman available, or we could phone a woman's centre where there might not always be a lesbian available.

So far we have managed to survive financially without grants or government support. We rely on the women's community to keep going. At the end of a slow summer, things started moving again with the appearance of the Political Committee and the LOOT Calendar for fall activities. Jarvis Street was becoming a house for everyone, for everywoman everywhere. Its location on a major street in downtown Toronto made it easily available for all kinds of political meetings and cultural activity. And, yes, there was even the odd crazy party in honour of lesbians born under certain astrological signs.

"When a new person to the house asked why so many women who had nothing in common would come to a Sunday morning brunch, there was only one possible answer: we are all lesbian."

A Sunday afternoon with sunlight filtering through stained glass, an audience feels its collective breath as a violin skillfully captures Bach. Sounds more like the ladies auxiliary of my neighbourhood church than brunch with the Toronto lesbian community. But brunch it was — with all the resonance and feeling of belonging to a childhood recollection of church. It is strange to think that so many women's need are met under this roof. "Somebody will plot the revolution here. Or in a place very much like this."

The Three of Cups coffeehouse on the first floor has created an ideal situation — so many new faces every time, and the silent musicians who have finally found a voice. Just for a minute, picture a Saturday night party at your own house literally packed with one hundred lesbians — let me tell you, the disco just hangs in the air already heavy with laughter. Through the spirit of LOOT, of a lesbian community, political lesbians could admit to a talent and musicians found the opportunity to give a political reality to their music.

LOOT is not, of course, all tea and candles. Over the past year, it has become a woman's space and that is important to all of those who use it. The door on Jarvis Street opens onto a whole new world shaped and created by women. A woman walking into the Friday night drop-in encounters a wealth of opportunity: everything from poetry readings, massage and dance workshops to how to find a woman's co-op house or soft-

ball team. Women invariably are attracted to the social activities and stay to listen to meetings or catalogue the openly light banter by attending the current demonstration.

LOOT has provided the atmosphere in which Sappho Sound could thrive by producing women's concerts. It finds full use for the community printing press in the basement. It has also enabled lesbians with similar interests to form their own support groups from lesbian mothers to coming-out groups. Through the constant interaction that has kept the house alive in spirit, LOOT has put itself on the movement map in Toronto.

The autonomous existence of LOOT has strengthened the position of those

lesbians outside of Toronto by demonstrating that unity with gay men is more a tactic dictated by circumstances than an entire strategy. The first year of this Toronto experiment in lesbian autonomy is an isolated example of what can happen in a big Canadian city. No, Toronto is not just a big city — never that simple. It is big money, too, with all its problems and benefits. And what LOOT is doing sometimes by trial and error, will be a positive force for other lesbians in other places in their mixed gay groups.

The women at LOOT have found themselves light-years away from the

Bryant LOOT'ed

In bringing up the subject of Anita Bryant with the LOOT Task Force, I found myself becoming a wallflower in the middle of a verbal hurricane. No other topic had been motive enough to unleash such passion and excitement, particularly at this time when repression has been hitting the gay movement.

Chris: We tried to make it clear last time to the women in the world that Anita Bryant was not just a homophobic evangelical but part of the anti-feminist forces from the US. We really didn't get that across. Whatever the media deliberately buries is probably most important. We can't really get away with that.

Petra: Don't think we will this time. The problem with ignoring Anita Bryant is that she is a media expert. By ignoring her, she has made her living. She has been doing this for a long time.

Brenda: Is it really worthwhile putting all that energy into it? She achieved her presence in Toronto through her dramatized her campaign. She would not get better at expressing her point of view if she did not have an opposition to test her.

Judith: I agree with Brenda. She's coming back every three months and we will be spending all our time fighting her. By ignoring her, we can pay attention to other needs in our community. It is a matter of priorities.

Chris: She's coming back because she got such a warm reception in Toronto. We can be really naive in under-estimating right-wing people like her. A lot of people probably thought that about Hitler, too, and regret it to this day. It is possible to sustain the things we need for our community and still be able to respond when it is needed.

Brenda: During her first trip to Toronto, if we had not made a fuss, there would have been a lot of articles about her but not as much.

And her second trip would have had even less. But now she will get more of the second trip to make what we do because of the protests on the first trip.

Chris: Any woman who believes that God is helping her do something is going to go to it whether there are demonstrations or not.

Brenda: Chris and I are two different poles. Chris says that she has a conscience. She has reached the stage where she is able to have a conscience. I don't feel the same way so does that mean that I don't have a conscience?

Chris: Perhaps your conscience would feel terrible if the LOOT phone line went down the drain. I would feel terrible if Anita Bryant got away with her act.

Rosemary: We may end up working in different ways. The political substance is important but if that is what I have to do in order to be active, I just won't be able to generate enthusiasm. Brenda and I should be able to concentrate on the drop-ins and the phone line.

Brenda: We should all be able to speak openly with each other so that we can give each other information. I have got to the stage now where I don't want any dealings with men and, if you had told me that two years ago, I would have disagreed. Now I feel that I don't have to give men anything, so that is one step up the big ladder. When I go to meetings like March 8th Coalition last week, I get pretty bloody angry. Another couple of those meetings is going to make me a fireball. It is only a matter of time. But if we are going to beat each other over the head in order to believe something, then we won't achieve anything because that is what society is doing to us already.

Kingston Conference of May 1978, at which time it was felt necessary to discuss the dilemma of the "not-so-invisible" woman in the gay movement. They now see themselves more and more as feminists. If we are talking about movement as a separate entity without needing to sever their entire connection. They have power in their actions towards lesbians as a collective power and a new solidarity.

As a result, the gay movement has been forced to take far more responsibility for their actions towards lesbians. Last year, it was the question of equal representation in the National Gay Rights Coalition but, in 1978, at the Toronto NGR conference, lesbians who attended the last session saw a reluctance on the part of gay men to take up lesbian issues or women's issues at all. At the time, it had been said that nothing could be done until lesbians themselves had given the direction — which is another way of saying that gay men would wait and wait and wait.

Since then, things have not been all bread and roses for LOOT. Every small step has been a struggle in a political sense. There is a thin line between the ingrown nature of its social committees and its public image of politics in the street. Maintaining this balance has often meant neglecting any consistent ties with a national network. All of the lesbian groups in Canada which have surfaced since 1978 are going through this continual juggling act. Visibility is the key word. This development takes up a lot of time and energy, one day we will be crying for another national conference to get us out of our regionalism. Now, this spring, I feel like a lesbian more than I ever did before because there is a group which offers me a sense of belonging, a lesbian spirit. My own involvement with LOOT and its up-and-down growth freed me from any guilt for taking on two identities — that of lesbian and woman.

Judith: Ultimately, lesbian politics inclines more than gay male politics. A lot of men want things that lesbians would consider only an interim measure. In other words, they want civil rights. That's fine, I wouldn't mind civil rights either, but I want to create a new society.

Chris: For too long, I have seen lesbian energy sustain the women's movement and not any corresponding energy sustaining lesbians. I am not prepared to do that any more. I also become extremely frustrated when I see women coming out and going into a slightly larger closet which is the women's movement. They don't have to address themselves to a whole other aspect of their lives.

Judith: And, really, it is a cop-out. Because lesbianism is the last stage of feminism... (laughter). I think that is true. If you act politically as a lesbian, you are instead of as a feminist, you are the ultimate person.

Petra: No, I would say it differently. Instead of the ultimate political level, you are just being yourself.



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DYKES

"I was fifteen, she was forty-three..."

A feminist looks at the place of female child-adult relations in the politics of the lesbian movement.

Donna lives in a small town in staunch Presbyterian Ontario where everyone knows everyone else, and where it's difficult to be unconventional and almost impossible to be lesbian. Sharon was a teacher at her public school. "She first taught me sixth grade. I guess I was attracted to her then — though I didn't think of it in sexual terms. But then I didn't think of anything in sexual terms at the time." Sharon was a married woman — her husband was also a teacher — and she had two children. At the time, she was more than twice Donna's age.

The first woman Donna was actually involved with, however, was Jean. "I worked away from home the summer I was fourteen. I met Jean and was really impressed by her. But it's hard to imagine going to bed with a teacher, friend's mother. It was the next summer before I actually had the nerve to do it. I was fifteen — she was forty-three. She was a beautiful woman, but our relationship was fraught with contradictions. I wanted it and initiated it, but I also felt guilty and fearful; I knew Jean's life as a forty-three-year-old wife and mother of seven children was complicated enough without the added burden of a lesbian relationship with a fifteen-year-old kid."

Meanwhile, Donna had maintained a regular correspondence with Sharon. "It seems quite strange, looking back on it, the way we cultivated our friendship. Real child-adult friendships are probably quite rare. We wrote letters even though we only lived a few miles apart, that made it seem a bit futile, too. I guess we had to be content with melodrama when we had so few opportunities to see each other and when there were no acceptable forms for expressing what we felt for each other. That is, until I came out for the first time."

By the following summer, Sharon and Donna had been able to confive some way of spending time together. "I had just turned sixteen when I told her about Jean and me. In retrospect, my 'big confession' seems sort of unreal. We had been out canoeing and had gone ashore on a small island. It sound's very romantic, doesn't it? I was a regular little conspirator. Only it didn't turn out exactly the way I'd planned. I was more or less saying to Sharon 'Alright, if you feel the same way about me as I feel about you, don't be afraid. You aren't leading me astray. You aren't taking me anywhere I haven't already been.' Her reaction seemed mostly to be shock. I guess I wasn't the most tactful sixteen-year-old."

But Donna's "coming out" about her relationship with Jean eventually did have the desired effect. "Sharon later told me that she felt that I had almost magnetically drawn to me for those few minutes on the island and that her own responses were what really shocked her. Ours was her lesbian relationship and seemed, for her, to carry all the significance of a first exploration of her sexual identity."

"But again, I felt guilty. Partly because of society's condemnation, should the nature of our relationship ever become known. But more because, although Sharon's sexual orientation is to other women, she has chosen to live a heterosexual lifestyle and doesn't pose a threat to her family — her security. Again, I wondered if maybe I wasn't taking more from her in emotional support and understanding than I could return."

While relationships between young lesbians and women much older than themselves are not uncommon, the extent to which Donna and her lovers survived perhaps is. Donna told me

about another woman, Kelly, from the same small town, who was not so lucky. "When she was twenty-one, Kelly was involved with an older woman of fourteen. The pressures brought to bear on their relationship moved them to foolhardy action: they ran away together. The young woman's family had them caught and returned. Life became even less bearable for them under the increased scrutiny, so they tried and failed again. For her second attempt at abduction Kelly was threatened with prosecution. Her last desperate escape attempt was suicide. It proved more successful than the others. Donna has no doubt that there are more casualties than we will ever know."

Donna's feelings and experiences are not unique. But there are many lesbians who choose to overlook them, who tend to view such relationships with the same hostility that the straight world applies to all lesbian and gay relationships. Some of us are tempted to view child-adult interactions as "a problem," the way the psychiatric professions traditionally view homosexuality. Some of us use it as "an issue" with which to score political points against men.

Laws such as the "age of consent" and "statutory rape" provisions of the Criminal Code, which attempt to regulate the sexual behavior of youth and children under the pretense of protecting them, may have disastrous consequences for non-consensual adults such as Kelly, or even Sharon and Jean. But their most frequent victims are the children themselves, and especially female children. Just as rape laws have historically viewed a woman as a human being in her own right, but as the potentially "violated" property of a man (husband or father), so children are viewed as their parents' possessions. Children, especially young women, who explore their sexuality are deviating from the pre-ordained path of their socialization which allows for sexual activity only after the age of eighteen and even then, ideally, only within the bounds of "holy matrimony." They are forming meaningful relationships outside the confines of biological definitions and are stepping outside the bounds of parental authority. If a young woman rejects not only parental authority and anti-sexual attitudes but compulsory heterosexuality as well, she may be thrice condemned.

For any and all of these "crimes" many a young lesbian has seen the insides of reformatories and "correctional" institutions. The most common use of age of consent and statutory rape laws is thus to assert control over "uncontrollable" and "inherently 'dirty'" girls. The law protects these women from the cops, the courts, the Children's Aid Society, the parole officers or their parents. Above all, their parents, less than a year ago this column contained an account of a high school lesbian whose parents (both teachers, one a guidance counselor) threatened her with aversion therapy if she refused to be "straight" with her lover. It is certainly true that children are subjected to the power of adults: daughters to their father's sexual advances; both sons and daughters to the physical and economic control of either parent; and all children to the social, cultural, and legal power of institutions like schools and courts. Yes, an older lover might exercise some of those powers too, though not with the same intent, and surely with less social authorization. The point is that the laws as they stand do not, and were never intended to, protect children. They were and are a means of control that backs up the more insidious, less formal con-

trols of the family structure and socialization.

One possible consequence of statements by some participants in the child-adult relationships discussion is a backing away from support for the gay movement's demand for abolition of age of consent laws. Those who argue only in favour of uniform age of consent laws (straight relationships are now legal at 18; gay people have to wait until 21) would be, in many instances, upholding the illegality of Donna's or Kelly's relationships. I can remember after leaving home — years ago — that it was legally permissible in Alberta — seeking out the advice of a radical lawyer only to have my worst fears confirmed: even as a certified coherent, self-educated, gainfully employed human being I was almost entirely without rights, especially in matters sexual. I couldn't get into bed with a lover without hearing heavy boots on the stairs.

There may be feminists and lesbians who, because of their experiences with male power, suspect that child-adult relationships have more serious consequences for male children. Gay feminist I have to remind any woman with those hesitations that male children, unlike their sisters, are the inheritors of male privilege. They will outgrow the oppression they experience as children. Most of us do not have sufficient experience with the development of male sexuality to pass a harsher judgement on relationships between boys and men than on relationships between girls and women. Only an honest evaluation of our experiences as children will help us to attempt to understand children's sexuality.

My first intimate relationship was with an eight-year-old girl, when I was the same age. One condition in particular was fun, thoroughly sexual and ultimately a disaster. Naïve (even for eight-year-olds), we were oblivious to our surroundings and the consequences of our joy until it was too late and we were caught. The most profound thing I learned from that experience had little to do with sexuality and a lot to do with taboos, guilt, and parental hysteria and power. The experiences of boys and young men are, I'm sure, not much different. Some of them may be braver, more aggressive and self-assured in relating sexually to their older adults, which may account for their greater willingness to enter into child-adult relationships at a younger age. But guilt feelings are still ingrained, more often by parental and social reaction than by the relationship itself.

We must remind ourselves, those of us who began at an early age to question and to rebel against our social and sexual conditioning. Fifteen-year-old women seem just that — young women — to us, this isn't necessarily the view of the dominant culture that we live in. For the straight world, the experience of a fifteen- or sixteen-year-old is a child for whom any kind of sexual expression is sinful, silly or criminal whether it is gay or straight, whether it is loving or not. To the heterosexual world, the difference between "them" (old) and "them" (young) involved with a teacher or a camp counselor is a child in the grasp of disgusting corruption, no matter how "loving" or "innocent" the relationship. This perverse attitude says that sex is primarily reproductive and that the law has the right to interfere with this aspect of our lives, whether it is to deny women control over their bodies and the preferential treatment to "legalized" relationships, or to outlaw lesbian or gay sexuality altogether. Any vestige of these attitudes has no place in either the gay or lesbian movements.

by Chris Bearheart
May 1978

Theatre

Flowers
Salomé

Lindsay Kemp and Company
Toronto Workshop Productions
From March 28, 1978

Lindsay Kemp is an Event. There is no other way to describe him. What he does, nobody else does. Kemp describes his own work as a mixture of circus, *Follies*, *Bergues*, and rock concert, but such a description could also apply — albeit on a grander, hockey stadium scale — to Maurice Béjart's *Ballet du XXe Siècle*. What distinguishes Kemp from Béjart is his special capacity for stillness. And Béjart, while also showing off beautiful male bodies in a celebratory way, is always apologizing for it, seeking to justify it with metaphysical or mystical arguments. Kemp needs no such arguments: the bodies are there and their beauty, their excitement, is meaning enough — and more.

To look at the Event and see only mime or dance is to miss the point of it. It's not traditional mime anyway. Kemp is no BIP, he has his Divine and Salomé more closely resemble the dim recollections of a fading, slightly mad ballerina. This resemblance is rendered especially apt by flowers when Kemp as Divine dances the mad scene from *Giselle* complete with the he-loves-me-he-loves-me-not flower reference. In spite of the fact that the dancing is no more traditional than the mime, it balances precariously on the edge of spoof, but it's more than spoof of traditional dancing too. What they bring to the dancing, or rather brought out of it, is the aptness of each dance in defining a particular character. The ballet couple, for example, is a paraphrase that captures the essential illusory and self-dramatizing nature of Divine's fantasies. The company is never detached from what they dance nor critical of it. In a dance production usually are. All the dancing has a theatrical purpose.

And that's really what Kemp and company are doing: not dance, not mime, not even theatre in its traditional clothes, but theatricality. The Event is an experiment in — no, a treatise on — theatricality.

Flowers is based on Jean Genet's novel, *Our Lady of the Flowers*, but it doesn't adhere rigidly to the structure of the book, thereby capturing the essence of the original better than a faithful academic rendering would have done. (In the same way, Anthony Tudor's highly impressionistic *Romeo and Juliet* is more faithful to the spirit of Shakespeare than John Cranko's scene-by-scene choreographic account of the play.) Kemp has understood and fully realized Genet's basic concerns and in particular the almost mystical relationship between criminal and saint that Genet has always explored, and he has realized even more vividly that Genet's feverish prose is a special sanctification of the beautiful male criminal.

Where Kemp really strikes home is in *Flowers* where his theatrical work like a branding iron on the mind's eye, is in the homoeroticism of the imagery. Five men masquerading in separate, ornate, beautiful young man in scarlet cardinal's robes being stripped naked and carried aloft by a group, muscular man in black pants like some trophy of sexual battle, finally all in light, with one being touching another on the thigh as they watch Mimosa and the other drag queens preen and bicker in a seedy café, and especially a lustful Anthony Gabriel played by the stunning David Haughton, nude except for a silver jockstrap and large silver wings, accepting a lit cigarette between his heavily veined lips — it's images like these that make *Flowers* the original work it is and not the way Kemp has affronted various theatrical genres. The very nature of the images to any image created in a theatrical context, unless preserved on film is evanescent, and yet their boldness, their outrageousness make them memorable.

The images in *Salomé* are not nearly as rich or plentiful, in large part because Oscar Wilde's text which serves as the



David Haughton as the Archangel Gabriel in Lindsay Kemp's production of *Flowers*.

basis of the production keeps Kemp's imagination in check rather than goading it on as Genet's *Our Lady* does. Wilde's play is basically a conversation piece and has little innate theatricality. In its place are beautiful, turn-of-phrases speaking out of glorious purple metaphors and similes, but these only impede theatrical momentum. Fighting against the static quality of the verbal imagery, Kemp unleashes a full scale assault on our senses: incense, strobes, a live python, Wagner's *Liebeslied*. But the play refuses to budge, and Kemp's theatricality which grew organically out of his response to Genet seems pasted on here.

Sometimes wishing that Kemp and company had taken fewer liberties with the play so that we might have experienced the peculiar power of Wilde's language without so many distractions, but mostly I wished that they had taken a couple of lines, consigned the rest to morose binding, and had themselves another story. What gives the *Salomé* event the force it has — and its force is indisputable — are the eccentric, likable performances of Anton in *Flowers*, the remarkable Anton Dolin as Herod, and The Incredible Orlando as Herodias, his shrewish wife. *Salomé* herself is impersonated by Kemp. In our first glimpse of her in her feathered headdress and sequined gown, she has just the right amount of dignity, authority, and willfulness to make her a highly creditable princess, and her southern belle accent, when several moments later she speaks, is precisely the right accent to bring the spoiled thing to completion. While Kemp confines himself to portraying this cross between Melanie Hamilton and the Dragon Empress, he holds us in his palm as his Divine did. When he must turn himself into a sexually supercharged vixen in the Dance of the Veils, then the portrait falls apart: it's the finger-flicking Divine we see dancing and not the devastating *Salomé*. Certainly no lecherous old man would plead so passionately for such a maiden-shy dance as this to appease his hunger — unless, pardon me, that is the joke.

While Dolin and The Incredible Orlando triumph in their roles, the rest of the cast — five nearly nude, voluptuous

young men (including Toronto dancer Robert Desrosiers) and one young woman named Annie Huckle dressed in a costume that looks like plant tendrils — provide splendid atmospheric support. And David Haughton in the role of Jokanaan, the Prophet, did what he can or nothing else managed to do. Standing clothed only in a pink feathered G-string, his mouth scarlet and sequined, his body powdered white, he presented an exotic, extravagant image that made Wilde's language seem pale beside him. If Haughton had wanted to recite the whole play himself just as he was, self-righteous — wearing his chains like jewellery — and sensual, I, for one, would not have minded. Nor, I think, would the author of the original *Salomé*. He was, in fact, as the subtitle claims of the show, "A Spectacle for Oscar Wilde."

by Graham Jackson

Oscar Remembered
Maxim Mazumdar
Toronto Free Theatre

The one who man show is not to convey theatre-goer's taste. I suspect the reason for this lies in the genre's special dependence on words, its lack of what is called theatricality. It is an intellectual — and to some this is dry — theatre. Fortunately for Maxim Mazumdar, the subject, or rather subject-object, of his one-man show, *Oscar Remembered*, is a preeminently theatrical character, a man of infinite style and impeccable timing. He is of course, Oscar Wilde.

But it is not Wilde Mazumdar impersonates. The mask he dons is that of Lord Alfred Douglas, Wilde's beloved Bosie. Through letters, phone conversations, poetry (both Wilde's and his own), and anecdotes about himself, this Bosie paints us a vivid portrait of the great man of letters-far-far-far. It is Oscar deflected, true, but an Oscar amazingly alive all the same; when Mazumdar dresses the red plush arm-chair on an island invincible in his lilac light, a green carnation resting on its arm — we can almost smell him in fact. Mazumdar has been asked many times why he didn't impersonate Wilde himself. The answer to that one — age factor, aside — is obvious; it's contained in Bosie's des-

cription of Wilde's personal magnetism: "It's like trying to convey the qualities of a really great actor. You can recite a man's most brilliant remarks and say, 'He was a marvellous conversationalist. But you can't really show him as he was. It's all down on the passing moment, spontaneous, fleeting, not to be set down in words.'"

What is especially interesting about Mazumdar's portrait of Wilde is the emphasis given to Wilde's relationship with Douglas. Historically has been fairly lenient with the boy of whom Wilde wrote: "Your slim gilt soul walks between passion and poetry." In *Oscar Remembered*, however, Mazumdar lays bare this myth of the innocent youth, giving us a Bosie by turns gentle and hysterical, affectionate and cruel, generous and insanely jealous. He is an innocent who flies into a blind rage on discovering that Wilde has dedicated his *Salomé* to "mon ami, Pierre Louys" (author of *Les Chansons de Bilitis*) and consigned Wilde's works, including the now "hideous" play, to the waste basket, denouncing him whom he had previously called his "saviour" as "Oscar!!! the fat lord of hypocrites." This is a Bosie who, through a deep antipathy for his father, the notorious Marquess of Queensberry (an antipathy based on Bosie's recognition of similar traits in his own character), goes Wilde into taking the Marquess to court for having publicly labelled Wilde a "sodomite," thus igniting the bout of trials that ended in Wilde's imprisonment. This is a Bosie who ignores the broken man in jail, who rejects the solemnity of *de Profundis* as false to his memory of Wilde as a man who could make anyone feel "gay and carefree," who prefers to remain in some precious hollowed-out niche in the past where he won't have to accept responsibilities.

One doesn't find Mazumdar's pathetic-sympathetic Bosie too often in histories of Wilde's career. This Bosie makes Oscar's love — his enormous capacity for love, that is — and his aggressive *jealousie* stand out in even greater relief. And yet he's not a one-dimensional character. *Oscar Remembered* brings the high-strung, vengeful Bosie to a painful moment of realization. Reflecting on Wilde's death, Bosie recites "The Ballad of the Reading Gaol" as an illustration of Oscar's extreme empathy for a fellow prisoner about to hang and in the first blush of it. All men kill the thing they love, but he is stung into an awareness of its applicability to his own like-it-or-not role in Wilde's ruin and probably to Wilde's own ambivalent feelings about their relationship which until Bosie saw the complete *de Profundis*, he could only have suspected.

Oscar Remembered is a hypnotic piece of theatre. Worthy, yes, but hypnotic. Maxim Mazumdar could have relied on a more familiar approach to Wilde, on the bona mots and the epigrams. If he had wanted an easy success, as is evident from the intensity of his performance, however, Mazumdar isn't seeking easy success. He is trying to make a legend real again, to make it remove tool. And that he accomplishes this as nearly as he does is testimony to his powers as priest and/or magician.

How timely, too, this archetypal tale of "appearance" versus "reality." How timely and poignant Wilde's defense of "the love that dared not speak its name": "It is that deep spiritual affection that is as pure as our love. It dictates and pervades great works of art like those of Shakespeare and Michelangelo... It is beautiful, it is fine, it is the noblest form of love. There is nothing unnatural about it. It is intellectual and it repeatedly intersects between an elder man and a younger man, when the elder man has respect and the younger man has all the joy, hope, and glamour of life before him. That it should be so the world does not understand. The world mocks at it, and nevertheless puts on all its body to it."

To hear Mazumdar's Bosie repeat these words, all pride and excitement, is to feel grateful, glad.

by Graham Jackson

The text of *Oscar Remembered* is available from Personal Library, 145 Marlee Ave., Suite 1507, Toronto, or from Pink Triangle's Book Service.

Body Politics/15

Books

Orgasms of Light:

The Gay Sunshine Anthology
Winston Leyland (ed)
Gay Sunshine Press, 1977, \$7.25

The Dead Slave

and other poems of Martial
Kenneth Hopkins
Catalyst Press, 1977, \$2.00

Uranian Roses

Tom Meyer
Catalyst Press, 1977, \$3.95

The message of this collection of books is that pedophilia is alive and well and has been living since ancient Greece. Winston Leyland, the editor of *Orgasms of Light*, sets the tone with his translations from the *Greek Anthology*, translations that only now, some 16 centuries after the event, hit the English light of day.

Leyland gives us translations in *Uranian Roses* Tom Meyer gives us (says his low-introduction Jonathan Williams) "imitations, cullings, reworkings, a take-offs" on Strabo's originals. Like much of Meyer's work, the wit is for the careful ear and eye of the attentive reader. There's something more for the reader who knows that "Dorian" is both the ancient Greek musical mode appropriate to soldiers and a name in Wilde, in the little verse.

Dorian, my boy,
each melody's a
got its refrain.
But one needs no footnotes for
More passions
and less fashion,
my dear.

This handsomely printed little book wittily hides itself in a yellow cover to remind us that the Yellow Book days of the late 19th century, the Books of Wilde and Davidson, are very much the filter through which we see Greek love. What is good about this is that it draws our attention, as does Kenneth Hopkins's collection of epigrams by Martial, *The Dead Slave*, to its literary origin long denied. It is surprising enough that these poems have never before been translated, let alone even more surprising that the translations are good enough to merit comparison with the work of Ben Jonson or John Donne, the great English imitators of Martial.

These translations provide virtually through history what Leyland's (unfortunately titled) *Orgasms of Light* also gives horizontally — the communal desire to discover ourselves. But even Leyland's collection, which includes prose as well as verse, there is a strong historical sense, a sense of the delicacy not only to classical authors but also to the British and American poets of the recent past. The echoes of Whitman are loud in the work of Willa Mayman and the just poems of Allen Ginsberg, and it's the "juice and joy" of Gerard Manley Hopkins's boys with their "beltrighted bodies" that we find again in the poetry of another late 19th century

English Catholic, Frederick Rolfe.

But it's left to Harold Norse to give us both Catullus and Whitman (and Lorca and Michelangelo and Socrates, for good measure) served up with irony and a fine style that is all too uncharacteristic of much of this collection.
and note: Friends
If you wish to survive
I would not recommend
Love.

by D.D.C. Chambers

Orgasms of Light is available postpaid from *Gay Sunshine Press*, PO Box 40397, San Francisco, CA 94140. The *Dead Slave* and *Uranian Roses* are available from *Catalyst Press*, 316 Banting Ave., Scarborough, ON M1N 2S6.

Gay Source

Dennis Sanders (ed)
Coward, McCann & Geoghegan
1977, \$6.95

There is something remarkable about this book, since it is about men, for men, compiled and edited by men from material written by men. The idea for the production of *Gay Source* was conceived by a woman whose "insights were not only short of inspired," says editor Dennis Sanders. However, what is more significant is that this woman, Patricia Solman, happens to be an executive of Coward, McCann & Geoghegan, the publishers. And I would venture to say that the potential that this book had was subordinated to certain marketing considerations in an attempt to produce a flashy item that would sell. Plainly, there is a need for a book of this type that portrays us in all our diversity for our own benefit and the enlightenment of the general population.

What we get instead is an eclectic collection of information which presents a somewhat lustrous picture of gay men in North America, specifically the United States. The range of information is broad: from drugs to drag, fire stairs to face-lifts, Chopin to champagne, all lovingly arranged, and George Starinos' profane illustrations show young men who look beguilingly as if they, too, had studied the text. To give the book a due, there is a lot of good solid information here, arranged, albeit arbitrarily, in five sections without an index. The result is pleasant to browse, but disappointing and almost useless as a reference book. I nearly destroyed the book in a fit of rage when I could not rediscover something I had read.

Each section is a mixture of feature articles and short information bursts. Most useful is Section I (Getting in Touch) which lists organizations, information centres and hotlines in major American cities along with their addresses and phone numbers. This is followed by a review of the American gay media, books and bookstores. Although it is difficult to keep pace with changes that occur in the media and publishing worlds, it would appear that a minimal effort was made to verify the information in this section.

Subsequent information is incorrect for some publications and in the listing of regional American papers there is at least one omission (*Mainly Gay*). The section concludes with a fatuous disclaimer as to the accuracy of the book.

The relationship of gays to other aspects of society — the law, the church, the military and the prison system — are explored in Sections II (Equality, Liberty, Fraternity) and III (Getting into It). The gay movement is dealt with briefly, getting only billing with religious gays and pay rates. A brief review of venereal diseases and their occurrence among gay men highlights Section IV (Getting it Together), a section which is unusually heavy on the light, being devoted mainly to such fluffy subjects as body piercing and plastic surgery. Unfortunately, alcoholism, a chronic and troublesome problem for many gays, receives only a paragraph of notice.

And finally, Section V (Acting named Away From It All) — fifty pages of where to go to do just that. This section is typical of what I object to in *Gay Source*. Sanders admits that "there is too much going on to cover every-

thing," but it is obvious that he only chose what was most readily at hand, relying on popular press and previously published material to create a basically unbalanced picture of contemporary gay male culture. There are three pages on transvestitism, which the author tells us is a predominantly heterosexual phenomenon (do gays do that, to appear straight), but no mention of the other side of the dragular with gay men (SM, DD, WS, etc.). Information for gay youth in included, but nothing about older and aging gays. And a whole lot of other stuff, but without a word as to why we should.

Perhaps it's a coincidence, then, that you would gladly show your mother a book like this spending a couple of hours, eternally twenty-four, well adjusted, spending a week at the Cape every summer, and only slightly concerned.

by Keith Sy

Our Right to Love

A Lesbian Resource Book

Ginny Vida (ed)
Prentice-Hall, 1978 \$15.50

Our Right to Love is easily the most comprehensive book on lesbian issues which has this date been published. It's the first book to bring together a wide range of information among lesbians to find our own reflection in an often hostile world; to identify and articulate from a feminist viewpoint the forms of lesbian experience. Useful to the neophyte for the purposes of general orientation in the lesbian subculture, *Our Right to Love* can still be read to advantage by the judged professional.

The book is composed of forty articles accompanied by forty "personal testimonies" and eighty excellent photos, so that we gain a sense of the persons as well as the theoretical. It begins with an article by Rita Mae Brown writing in vintage style, and concludes with the "National Lesbian Resource List," a compilation of 1300 lesbian-oriented organizations throughout the United States. A select bibliography of books, pamphlets, and periodicals relating to gay and lesbian liberation is also appended. A cast of thousands which reads like a Who's Who of American lesbians contributed to the book and helped make it the blockbuster that it is.

Many theme other than the minimal one embodied in its title, *Our Right to Love*, can be singled out as unifying the text. It is that of diversity: the diversity of lesbians and the diversity of our needs. Rita Mae Brown puts it more pungently: "Lesbians are everywhere, even in the morgue." The myth of the heroic Amazon was mercifully not one of the selection criteria of the editorial board.

Consequently, the tone of the book is one of sharing, not of dictating, a law which permeates the entire text. *Our Right to Love* even has an article whose very title "Sexual Problems of Lesbians" actually admits that sexual behavior is not invariably the lesbian lot. Rare within American society is treated, and not just white and black, but also against Chinese, Chicano and American Indian lesbians. Wonderfully conversational in tone, for instance, that of a woman in her sixties who, after the death of her third husband, fell in love with another woman. The delightful final section of the book, "Some Help from Our Friends," contains supportive statements from men and women who are not themselves gay. The book ends on a note of accomplishment with an outward-looking gaze — a pan-American network of lesbian organizations coupled with the beginnings of acceptance from outside the gay community.

The nurturing attitude towards lesbian diversity backfires in the inclusion of the article "Lesbians in the Military" which counsels lesbians on the ways of remaining closeted in the military, leaving the American military lesbian community a change of heart among the great American people. The single socialist contribution consists for the most part of an apology for the treatment of gays in contemporary Communist countries. The paper "Professional and Union Law-

Looking for MrCandybar

One case study in the real Toronto life

By John Forbes

Sparkie Blackheads (very much an ex-friend) of gay. I am (I believe) gay. I am not very happy, nor is Sparkie, at my size and gripes will show. In this thinly revealed saga I shall attempt to tastefully trash Sparkie (that bitch) for leaving me for the wet dream abandon of the "gay lifestyle." Not that every other self-serving journalist from Donald Webster Cory on down hasn't made these same worthy observations before — it's just that I want my self-righteous, Old Testament disgust to sound like it's original, in-depth and so very, very Toronto.

He'd "come out." They'd "shown up." He discovered that there was more to life in Canada than just making pee holes in the snow; they were now convinced that he'd never, ever become a normal and nice guy "like Joe Clark." He was sweet seventeen, too old to be kentucky-fried, too young to be just another Blanche Du Bois. His mother was a goose, his father a turkey. His suburban landscape seemed populated with porkers: hard little pieces with mean eyes and heavy pillow buds. It was within this Harlem-Komance-scape that Sparkie tried to end it all by rubbing his warts on the bathroom sink. All that this accomplished was to work him into a furious orange which drove him to find fast-release in a hefty quarter pounder with a side order of fries.

Soon after this Sparkie left the snug of the suburbs and discovered the comix of downtown — and The Scene. Life may not have been a cabaret for Sparkie but it sure as hell was a disco — and boy, did he booze! There was not a certain "decency" gentleness which offered him life, love and the arts of journalism. Big daddy had come out of the closet and now wanted to make a woman very happy. Well, after such a meaningful offer (for years ago) now I see it for what it really is: a destructive and meaningless lifestyle that turns boys into soulless sex robots. Forgotten nights (and knights) in those baudacious bordellos are too rich and heady a tonic for



Sparkie, after a hard night's knight

our plain, apple-pie appetites. Yes, I'm now convinced of it. "It's Better In The Suburbs." The happy home is the married home. The rest is just soiled running in the slot bath.

Of course, you can't tell the tacks that. They all want to live their Woolworth dreams and indulge in their S.S. Kresge fantasies. So cheery, really, aren't you glad we've got snugness and money and sandblasting to protect us from these boys?

So, the little tartle up and left me and it makes me so sad — but still angry enough to continue this spitefully objective reportage. He's been a money, money, just what of your basic dysfunction that inhabit the twilight world of sexual congress.

I back up these profound conclusions with some heavy statistics and hard barroom facts: Homosexuals get a hell of a lot of diseases; anyone who "plays around" is bound to — and that's why Monogamy is, well, so meaningful. Orgy rooms exist solely for the pleasure of orgies. Nobody loves you when you're old and gay. Sporting poppers in steamboats has caused fires. There have been known cases of Male Rape reported in the Suburbs.

So, here I am in the middle of my years. "Having measured out my life in little closed doors do I dare to throw a cream cap? Do I dare to cruise a beach?" I suppose the best thing to do is summing up this shit-ding is to waft and waffle in the Hope of Wombs to Come. The Future is Ours and Why Ask for the Moon When We Alone Know How to Really Handle the Stars?

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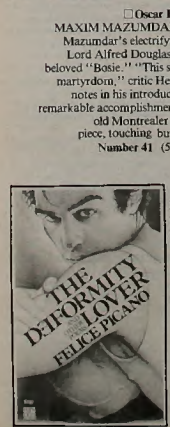
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Gay Source: A Catalog for Men compiled, written and edited by DENNIS SANDERS. An exhaustive guide to gay people, places and resources in the US. *Gay Source* provides information on gay organizations, magazines and newspapers, baths, bookstores, legal aid, health, hotlines and much more. Arthur Bell, David Kopy, Vito Russo, Bruce Voeller and Ian Young are among the contributors; the drawings are by George Stavrinos.
Number 39 (6.50 + .25) \$7.45



Our Right to Love: A Lesbian Resource Book edited by GINNY VIDAL. Reflecting a growing awareness of the special concerns of lesbians, this ambitious project embodies the spirit of the basic human rights issues of all women and presents an explosive, stimulating exploration of the nature and scope of lesbian life-styles. Contributors include Rita Mae Brown, Elaine Noble, Charlotte Bunch, Bertha Harris, Karla Jay and many others. Ginny Vidal is Media Director for the US National Gay Task Force.
Number 38 (15.50 + .50) \$16.00



The Deformity Lover and Other Poems by FELICE PICANO. The latest work by the New York novelist and poet whose writing, Ian Young comments in *The Body Politic*, is "unadorned and sensual, perceptive, sure of itself, a bit wise-ass sometimes, and very much about gay life..."
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Christopher and His Kind by CHRISTOPHER ISHERWOOD. The Berlin years that generated *Cabaret* as seen through Isherwood's camera-lens eye. "That this shrewd and candid book can be published here without fuss or even a lifted eyebrow is one indication of how much the mood has changed. Indispensable for scholars of this truly masterly writer." — *The New York Times*
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The David Kopy Story by DAVID KOPY and BRIAN YOUNG. "It was typical Kopy. I loved playing football. I was long. I was muscular. And all the time I knew I preferred sex with men." Kopy created a sensation when he revealed his homosexuality to the nation.
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Lover by BERTHA HARRIS. "... violent, funny, beautiful, intelligent, inventive sentence by sentence... full of ideas, pronouncements, and jokes about itself." — Jane Rule. Bertha Harris is also the author of *The Joy of Lesbian Sex*.
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After You're Out edited by KARLA JAY and ALLEN YOUNG. Includes articles about lesbian and gay sexuality, being out at gay oppression, lesbian mothers and fathers, husbands and wives, hustlers, gays and the law, and more. This book is more powerful. — Elaine Noble.
Number 26 (1.95 + .25) \$2.20

Out of the Closet: Voice of Gay Liberation edited by KARLA JAY and ALLEN YOUNG. Here, in a pulsating, colorful, and sometimes of gay Americans: white, black, brown, yellow, conservative, radical, rich, poor, male, female, believers, atheists — all people who have chosen to love others of the same sex. Also features an updated gay bibliography.
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Gay American History: Lesbians and Gay Men in the USA by JONATHAN KATE. A massive chronicle covering more than four hundred years of gay life and oppression in America. Kate's documentary explores areas previously untouched by historians. A must for the understanding of our gay "roots." Number 14 (11.50 + .25) \$12.00

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OUR IMAGE



One of the many up-front photos from *Our Right to Love*.

uses" deals only with white-collar unions, not stooping to even mention the necessity of mobilising blue-collar ones on behalf of women's or gay rights.

Diversity and toleration are nice liberal virtues, but they are not enough. The lack of any coherent political discussion is the most grievous failing of *Our Right to Love*. The inability of lesbians to engage in a sustained political and economic analysis of our oppression is symptomatic of our position as women, our exclusion from the male world of theory. We still lack the political vocabulary to understand the sources of lesbian oppression. Economic and political categories are discussed solely from a personal point of view and fail to come to terms with the roots of our common experience. Strong on personal radicalism, sensitive to the political distortions of everyday life, we are desperately short on political theory and strategy. Where the traditional Left was weak, we are strong; where they were strong, we are weak.

The flaws of this landmark book are the flaws of the movement it speaks for: it shows our collective successes and failures, what we have seen and what we have not seen thus far. *Our Right to Love* should find a place on every lesbian's coffee table, or, failing that, ongrate.

by Lorna Weir

Love Image

Valerie Taylor

Nalad Press, 1977, \$4.50

Back in the '50s and '60s there was a fad among publishers that resulted in the publication of hundreds of paperback original novels about lesbians with soap opera plots, stereotyped characters, and occasional sex scenes that were risqué for their time. They all fell into the class of lesbian literature known today as "the pulps." They were preceded by mostly heavy-handed novels that were either overly sensitive or overly oppressive about lesbians, and were followed by today's lesbian-controlled press books. They didn't present a positive or liberated view of lesbianism, and for many readers were probably only "of prudent interest."

For many lesbian readers, however, they may have been the only literary mirror in which the lesbian had ever recognized herself. Many of today's lesbian literary talents such as Kate Millett and Barbara Gittings have written of their hidden caches of pulps. The books had recurrent formula plots and characters. There were always bar scenes — pick-ups, fights and loneliness. Almost every book has its older-and-wiser butch and its fresh-from-the-country femme.

Among the hundreds of pulp authors, only a few are recognized today as truly talented writers of the genre. Among these few is Valerie Taylor, who wrote the treasured pulpies *Whisper* *The Love Stranger* on Lesbos, *The Girls in S-B* and several others. Taylor's books had characters with depth and individuality, and her descriptive writing can still take you back to the fabulous '50s — even if you were never there as a gay person. Her books, like all the pulps, had many flaws due to publishing pressures. Most notably, the publishers usually insisted

that the book end with the main character who has been experimenting with lesbianism going back to her husband or boyfriend.

Nalad Press has broken the time barrier to bring out *Love Image*, Valerie Taylor's first lesbian novel in ten years. It's almost insulting to call *Love Image* a pulp, because it is so much more relaxed and happy about lesbianism. Its escapist fantasy-like plot is quite different from the heavy books that have characterized most lesbian feminist presses. It's the ideal book for getting away from it all after reading a mailbox full of gay news and political ideology.

Without giving away too much of the plot, *Love Image* is about a child movie star who is very unhappy. Her image-makers are planning to change her from a virginal juvenile to a sex nymph. Our hero has never been very motivated to wear dresses and make-up, and she doesn't feel very excited about going on arranged dates with boy movie stars. As you can probably guess, she shows distinct signs of being a lesbian, although being very sheltered she doesn't know what she's heading for. The rest of the plot details many events in Baby Nan's coming out. Unlike most of the pulps, everything ends happily ever after. Until then, Valerie Taylor takes us to visit some of the stock bar scenes and love affairs that the pulps fun to read.

Perhaps this isn't a pulp but a magnum opus of a talented writer who is finally free of publishing constraints and can now write as she pleases. Thinking of *Love Image* this way leads to both praise and criticism. Praise for the attractive, undaunted lesbian lovers who are independent, self-reliant and romantic women. Criticism of the "causal" theories, including the overbearing mother and rape at an early age. Praise for the clever plot/theme interrelationship that uses the device of Baby Nan's metamorphosis into sex star Nanette as a metaphor for the feminine role that is imposed upon teen-age girls in our culture. Criticism of the light plot that hovers perhaps too close to fantasy for this to be taken as a serious novel. Praise for the enjoyable, swiftly moving, and engrossing story that is delightful to read.

In the future, when we don't have to spend most of our artistic effort explaining ourselves to the rest of the world, perhaps we'll be seeing more novels like this one: pure undiluted light romance with the pulp from Nalad Press.

by Malda Tilchen

Available from The Nalad Press, 20 Rue Jacob Acres, Bates City, MI 64011, USA.

Our Image Contributors:

D.D.C. Chambers chairs the English Department at Trinity College, University of Toronto. Judith Drewe is writing an epic in Edmonton. Anna Forbes is a frequent visitor to Toronto journals. Cagall Yaggar is a lit-journalist (to women's music) and member of Toronto's Sappho Sound. Graham Jackson is a Toronto dance critic and fiction writer. Keith Sy is currently working in the set and prop department of the Shaw Festival Theatre in Niagara-on-the-Lake. Michael Thomas is a collector of pulp sappho in Bloomington, IN. Robert Wallace writes plays and teaches at Glendon College, York University. Lorna Weir studies political philosophy at York University. Ian Young is Canada's best known gay poet.

Press

Looking
for Mr Gaybar
Toronto Life Magazine
March 1978
John Hofessa

As gay youth and an active member of Gay Youth Toronto (GYT), I feel I should answer the charge implicit in Toronto Life's sensationally titled article "Looking for Mr Gaybar" that the young homosexual is being exploited by the gay community.

Author John Hofessa, prior to writing the article, told Mark Whitehead (coordinator of GYT) at the time that his intention was to present the group as a worthwhile organization. He wished to portray gay youth and their process of coming to terms with their sexuality in a sensitive and empathetic way. It was assumed that Hofessa's technique would be used to interview with four members of GYT (Mark Whitehead, Margo Fearn, Rick Bernath and "Billy") as a means of presenting a clear understanding of gay youth and their search for identity.

From a discussion with those interviewed, however, I find that Hofessa manipulated, and at times misquoted, each interviewee in order to promote his own negative criticisms of the gay community. In this way, the author has defeated his ostensible purpose.

Beginning with Mark Whitehead's interview, Hofessa accentuated the tired cliché that gay men are self-destructive and narcissistic. He steers the reader into a discussion of the occurrence of VD among gay men, thereby injecting his own arguments against promiscuity. Hofessa does not allow Whitehead to comment on his own sexual activity but instead remarks that "any ill-effects of this Looking for Mr Gaybar line was lightly regarded" by Whitehead.

In a similar way Hofessa distorts Margo Fearn's interview in order to concentrate on gay male sexuality rather than presenting a picture of lesbian youth. Hofessa here makes the assumption that gay men have "created or accepted" their gay scene, but lesbians have "established" theirs without the use of "brother-baths" and such. Fearn is manipulated into commenting that gay men "see who they can have sex with in the toilet", that is, men under twenty-one years of age. Bernath, for example, is described as looking about sixteen, hence he "could count on a good five years in bed in demand."

Billy's interview reflects a more positive approach and less manipulation of the material. Billy is involved in the only gay relationship that Hofessa sees as as authentic enough to apply the word love without quotation marks.

The article not only distorts the observations of those interviewed, but also suggests that gay youth are "victims of the gay community. This is implied by the sub-title, "Crushing for Trouble," and by the photo of three punks (Whitehead, Fearn and Bernath), who were told not to smile which accompanies the article.

Gay youth are not victimized by gay society. However, they have a need for enough autonomy to allow them to learn and to cope with the difference between the smothering prejudices of heterosexual society and the unfamiliar realm of the gay subculture.

On the one hand, Hofessa clearly denies the harmfulness of "hard line prejudices and old laws." On the other, he himself promotes the very stereotyping and heterosexism that he finds so damaging. He reduces the gay social scene to a sensational melodrama: gay men patronizing orgy rooms, lesbians hanging around bars in the company of diesel dykes with vicious dobermans. Throughout the article Hofessa makes gross generalizations concerning

the gay politics and the gays of the 1950s and 60s. The militant fags of the 60s are described as being "so engrossed in drafting manifestoes and the politics of rage" that they forgot the human side of their natures. It is Hofessa who forgets that, were it not for the political activism of the past ten years, GYT could not exist without being harassed.

In his concluding paragraph, Hofessa compliments GYT, and gay youth in general, for working towards a future that "includes a better sense of balance and personal integration, a happier disposition and a more positive outlook." But the three gay men interviewed appear so disincorporated that Toronto Life's readership would find it difficult to believe them capable of constructing such a future.

by Ralph E. Lesser

Theatre

The Haunted Host
Robert Patrick
Harbourfront Theatre
Toronto

Towards the end of *The Haunted Host*, Robert Patrick's one-act play in three scenes, a few men wandered into a cat theatre and joined the small audience trying to concentrate on the production. I had already given up. Written in 1964, Patrick's first play is best left as a "period piece." Jay, its central character, is a neurotic gay playwright increasingly addicted to drugs, self-facelation and self-loathing. He is the last of his kind. Performed by his best friend to accommodate Frank, a young, straight newcomer to Greenwich Village who just happens to be a heterosexual gay, Jay's lost self-pity and revenge, using Frank to both inflame and vent his anger and remorse. Awkwardly produced on a shoestring budget and acted with a self-indulgent bordering on panic, the play was almost impossible to take. Indeed, until the off-shift workers joined the audience, I considered leaving.

But stayed, and listened as the snickers of the late-comers gave to gutters when Frank leaves Jay, professing his love. I wasn't laughing. As we watched Jay wallow in his final misery, I realized the destructive influence of plays such as these on people ignorant of contemporary gay life. At the end of the play, the late-comers weren't laughing either. But they no doubt were complacent in their ignorance: weren't these disturbed fags getting what they deserved, after all?

The irony of all this is that Robert Patrick is an intelligent, urbane homosexual, obviously aware of gay issues and politics, as he demonstrated in a brief but pertinent telephone chat prior to the play's opening in Toronto. In fact, at one point in *The Haunted Host*, Jay talks about plays such as these, implying that the last thing we need are dramas filled with "depressed queens and innocent country boys." At another point, of course, he shows Frank the couch and says: "This is a bed — it unfolds into a nightmare."

Jay's ironic cynicism, although sometimes genuinely funny, reinforces the image of the battle-worn gay victim. This might not be so bad if victimization were presented as societal rather than personal. Jay is haunted by the shame of his complicity in his lover's death, not by the societal oppression that turned him into a victim. He is neurotic and self-loathing, his behaviour. Examining Jay's problems, Patrick does nothing to alleviate the social environment that produces them. As social conditions change, he doubts not only his character to anguish but his play to irrelevancy.

I asked Robert Patrick if he considered *The Haunted Host* a gay play. He replied, "What's that?" and quipped, "You mean, does it sleep with plays of the same sex?" No, I don't mean that. I mean, does it say anything at all about what it means to be gay and proud in North America today? Yes, Mr. Patrick, I realize the rhetoric. But you more than most must admit that rhetoric holds power, or what's a cliché for?

by Robert Wallace



MAXINE FELDMAN IN TORONTO: She came to sing for us at the anti-Bryan rally January 14 for little more than her airfare. She graced the benefit for Metro-politan Community Church on April 1st. She will, she says, come again later this year on a cross-country tour. We all say to her in cross words, "Come, come, come!"

Bostonian Maxine Feldman has, for ten years, taken her songs through syndicate bars, through amazon music festivals, and never for much money. She still remains without enough funds to make a recording. When she performed here the second time, with little on or advertising, a crowd of three hundred jammed the Church Street Community Centre to be moved, laugh with and inspired by her music: "Amazon women in the skies/I am, and once was called Amazon/New I am called Lesbian/I know that the matriarchy ruled back then/Slavers, the matriarchy's gonna rule again."

She says those words kicked her out of bed at 3 in the morning, compelling her to set them to music she'd never before used. With that magic music, she compelled 3,000 women to sing along to their last August in the afternoon sun. The memory lives for her. She says who shared that moment at the Michigan Women's Music Festival. Anyone out there from Olivia Records, why wasn't that song on the album Lesbian Concentrate? Maxine, see you soon, and thank you for loving us.

by Douglas Hegarty

Books

Paperback Traffic

The Spring list brings a full spate of paper back editions of best sellers and not-so-best sellers. After a period when few of his novels were available, Christopher Isherwood is prominently displayed on the bookshelves again. *Christopher and His Kind*, the early novels *The Memorial* and *Prater Violet*, and the popular but hard to find *A Single Man* have all been re-issued by Avon. John Cheever's prison metaphor novel, *Falconer*, has been sprung in paper by Ballantine, which is also bringing back *Sile*, Kate Millett's problematic record of the end of a love affair. The early and the recent *Jane Rule* can be read in paper this year. *Desert of the Heart* is available from Vancouver's excellent publishers Talonbooks, and *The Young in One Another's Arms* has been issued by Collins' cheap paperback line, Totem Books.

You can catch Gore Vidal's opinions on a variety of topics in Vintage paper's *Matters of Fact and Fiction: Essays 1973-1978*. Monty, the controversial biography of Montgomery Gith by Robert LaDaurie, is making a paper splash in Avon paper. The gay literary journal from San Francisco, *Gay Sunshine*, is noted for its in-depth interviews with gay writers. Editor John Lyle has brought some of them together in *Gay Sunshine Interviews - Volume One*, which contains conversations with Allen Ginsberg, Tennessee Williams, William Burroughs, Christopher Isherwood, Gore Vidal and Jean Genet. *Christopher Street* has from the beginning featured a feast of New Yorker-type cartoons with play titles. Look for the first collection in book form, *And God Bless Uncle Harry and His Roommate Jack*, from Avon. The sleeper of the year appears to be *Loving Someone* by Don Clark, now in a mass circulation Signet paper.

by Ed Jackson

The New Theatre presents
**A Prayer
For My Daughter**

"The play is set in a police precinct house in New York late one night. Two police sergeants — Kelly, in charge, and his colleague, Jack — pull in a middle-aged homosexual guru and his disciple, a young bisexual drug addict. One of them has just murdered an old woman. . . . The accomplishment is impressive. Mr. Babe has evoked the atmosphere of a police station with such sureness and vividness. . . and has made it fascinating."

— Edin Oliver, *The New Yorker*

"... scenes of abrasive confrontation. The duel may be one of words, the sly techniques of the psych-out, or blunt violence. All three are present in Thomas Babe's *A Prayer For My Daughter*."

— T. E. Kalem, *Time*

"... two vulnerable cops, two vulnerable criminals. The result is anything but conventional police drama."

— Herbert Whitaker, *The Globe & Mail*

"A play that sneaks up on us . . . and unexpectedly delivers swift body punches. . . strange and compelling . . . confirms Mr. Babe's position as one of our more challenging dramatists."

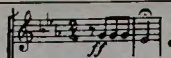
— Mel Gussow, *The New York Times*

by Thomas Babe

directed by Martin Kinch

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! (The opening two bars from Beethoven's Fifth Symphony in C minor.)

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Basic Classical Record Library Guide

Lesbian/women's literary magazines, Part II

Last month I devoted a column to a survey of lesbian and women's magazines, hoping that the column might cast some light on the wealth of material published on this continent. This month's column continues the survey. It not only means a definitive reading list, and is by no means comprehensive. Nor is it a critical review. It's a small attempt to give Canadian lesbians a basic knowledge of who's publishing, what they're publishing, and where it may be obtained, and to dispel the false belief that we live, and write, "alone and rare." In a vacuum, I've been pleasantly surprised by the enlightened consciousness displayed by almost all the magazines, and how Canadians will subscribe to some of them. Will be enlightened. Provoked. Maybe even write for a few.

Quest: a feminist quarterly, ed. Beverly Frisher, et al. (available at \$10/yr from *Quest*, PO Box 8843, Washington, DC 20003) is one of the most enlightened magazines available to women today. It's not a literary magazine, but one which seeks to present long-term, in-depth feminist political analysis and ideological development. The editors consider their magazine "a process leading to new directions for the women's movement, possibly including such concrete forms as regional or national conferences, a national organization, or a political party," rather than an end in itself. They're particularly interested in lesbian-feminist analysis and theory — political theory. The articles are illuminating and highly stimulating: "Prostitution: Sexual Politics," "Remembering Who We Are" (Barbara Gering's questioning of the Marxist economic analysis of women's subjugation and patriarchal oppression), and a terrific "Open Letter to Susan Saxe" — It's a brilliant analysis of the progress of the women's movement. "Organizer's Dialogue" is an exciting new section which assesses why various feminist projects have succeeded or failed, suggesting future strategies. All in all, *Quest* is an exciting, much-needed magazine!

Calyx: a journal of art and literature by women, ed. Barbara Baldwin et al. (\$5/yr from Calyx, Route 2, Box 118, Corvallis, OR, 97330) is a literary magazine publishing essays, short fiction, experimental art work, and women's poetry. While it's not exclusively a lesbian magazine, it has included some high quality lesbian writing. I particularly enjoyed the artwork in the Oct 77 issue, and the poetry of Sharon Olds, Nancy Steele, and Barbara Baldwin. *Calyx's* layout is aesthetically pleasing — it's a small glossy mag, containing excellent work. I'd like to see more of it.

So's Your Old Lady, ed. Astrid Bergie, et al. (\$1.25 each, from 3149 Fremont Ave S, Minneapolis, MN, 55408) is a monthly (lesbian feminist) magazine containing artwork, short fiction, poetry and letters, all women-oriented. It's a new magazine struggling towards maturity, but one which contains some fine work indeed — although not enough of it. Catherine Stiller's article on Artemisia Gentileschi's paintings (Nov 77) was truly brilliant. (Gentileschi is a much ignored Italian Renaissance painter, perhaps lesbian.) Most of the poems are lively, sensual lyrics. A fine new magazine, which needs contributions — spiritual, ideological and financial. Good beginnings, here!

Light: poetry review, ed. Roberta Gould (\$4.50/yr, from Box 1105, Stuyvesant PO, New York, 10003) is not a review at all, but a "little mag" in the true sense of the word — a small press publication publishing poetry and some translation. But WOW! The calibre! *Light* no. 4 included work by Olga Cabral, Eleni Fourtouni, Barbara Clark, Rose Gragonette — some of the most exciting poets around! They have published Barbara Holland, Dorothy Heller, and others — very fine line work indeed! A magazine for poets, and lovers of poetry in general. Try it, fine.

Woman Spirit, ed. Ruth

Mountaingrove, et al. (\$7/yr, from *Woman Spirit*, Box 263, Wolf Creek, OR, 97447) is a goddess-oriented, third world publication attuned to earthcycles, seasons, equinoxes, solstices. They publish only women's material, and seek to create a culture safe for women and other living beings. Feminist articles, stories, artwork, poetry, songs, and reviews make up each issue. Content is not confined to North America; Vol IV, no. 13 devotes several pages to work evolving from the Paris Women's Writers' Workshop as well as letters, poems, songs from women in South America, the Netherlands, Japan and elsewhere. Frankly, I didn't know the Inuit name for the Great Mother was Nuljajuk (or Sedna) until I read Barbara Mor's superb longpoem "Alaskan Pipeline" in Vol. IV, no. 14, and I found both the knowledge and the poem exciting, as well as Carol Robin's feminist poem "Definition of Feminine." Good things happen in *Woman Spirit*. It's lovely!

Lesbian Connection (available free to lesbians from Ambitious Amazons, PO Box 811, East Lansing, MI, 48823) is a newsletter-magazine reporting on news events by and about US lesbians. They publish a few short political articles, "how to" articles and reviews, and provide an information service for lesbians akin to TBPs' "Community Page" but also including media coverage lists — publications, discs, etc. A handy reference magazine, especially for the traveller. They need donations to survive, though.

The Leaping Lesbian, ed. Laura Sky Brown, et al. (free from Box 7715, Ann Arbor, MI 48107) is now a bi-monthly newsletter, but was a lesbian connection. They publish stories, poems, and essays, as well as articles most of which, however, are relevant to Canadian lesbians. I found several articles stimulating, though not exciting or particularly advanced as in *Quest*. The poetry is highly political, may be even polemical. Not always first-rate, but like its contentions, some. And that of the magazine overall.

The Second Wave, ed. Catherine Avril et al. (\$4/yr from Box 344, Cambridge, MA, 02139) is what its subtitle says, "a magazine of the new feminism." To my mind, it's one of the best going. Maybe the best! More readable than *Quest*, if not more "scholarly." Its articles are dynamically concerned with the struggle of oppressed women for justice (never mind equality) in an unjust society. Catherine Avril and Mara Math's coverage of Yvonne Warrow's trials was superb (Vol. 5, No. 1); write for this issue, at least, and don't let me hear of it. *Second Wave* continues to publish poetry... their review section is lively. A fine, fine publication!

Copies of *Gay Literature* are still available from Daniel Curzon, 339 Camino del Rio South, San Francisco, CA, 94110, at \$2.25 each, or 6 issues/\$12.50, although they've unfortunately ceased publishing their magazine of short stories, photos, poems, excerpts from novels, a pioneering effort amongst gay publications, it included work by some of the better lesbian and gay male writers.

Lesbian Tide (\$8/yr from Tide Publications, 8825 Caticaraque Ave, Los Angeles, CA 90034) is one of the "big" lesbian magazines. It's published bi-monthly, and contains news, reviews, analysis, features, and poetry, published by and directed to lesbian feminists. Although the advertising of "events" is geared to a California audience, the articles are as valid for Canadians as for US lesbians. Good coverage of Anita Bryant and aftermath — reactions, demonstrations in the USA, etc; good interviews and light reading too. This magazine may well present the most comprehensive coverage of lesbian activities of any magazine. Eminently readable!

Doubtless the good things are happening in the publishing world: I shall pass along my gleanings, and information/access becomes available.

by Judith Crews

May 1978

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The Ivory Tunnel

Cover illustration by George Steiner from *The Deformity Lover*.

Small press books

For every reading of poetry, it seems, there are ten poets, and for every poet, there are ten people infatuated with the idea of being a poet. I remember a four-man poetry reading I attended at The Glines in New York. Three of the readers read bad verse badly, engaged in self-indulgent historicisms and seemed more interested in private jokes with their friends than in communication with the audience. The evening was saved, though, by the fourth reader, Felice Picano. And what a refreshing change he was!

His work was unadorned and sensual, perceptive, sure of itself, a bit wise-ass sometimes, and very much about gay life in New York. It was a good preview of his book, *The Deformity Lover and Other Poems*, just published by The Seahorse Press (307 W. 11 St., New York, N.Y.: \$2.95).

Picano is a novelist and his poems show a novelist's eye for the social detail, distorting glimpses of the lives of others: a couple, bored with each other over afternoon tea; a famous poet; the marrieds' boys, young and cute, dancing, drenched, weekend end in Picano in the disco. And, though Picano is not the soul-baring sort, there are more personal poems here too...and love poems to cars, food, paintings. He has the ability to click into place an image we've all thought of, at least for a moment, and forgotten: "This shy knight wears his helmet of hair, clothed or bare."

A few pieces are too contrived to be anything but moderately clever: "Your love is an article..." But most do the job well. *The Deformity Lover* is handsomely presented, with a knockout cover drawing by George Steiner, who illustrated *Gay Source*. It should seduce some readers who don't usually bother with poetry. They'll get their money's worth!

Stand Up, Friend, With Me and Variety Photoplays, by Edward Field, are among the few books that get takes of my shelves often, and dipped into, and always enjoy these casual, dazzling, warm, sometimes funny poems that I suspect have influenced as many readers, and writers, as those of Field's more trumpeted fellow New Yorker, the late Frank O'Hara.

His new book, *A Full Heart* (\$3.95 from Horizon Press, 150 Fifth Ave., New York, N.Y. 10019) is just as rewarding. Here are tender poems about his Jewish family and history, about his lover, about the Ancient World's adaptations of Cavalry (as haunting), about New York, and London, and being gay. His gently angry "The Two Orders of Love" seems almost the definitive gay poem — a born classic!

And even though Field's "Full heart" reveals that he dislikes the English (and I an English) and sentimentalizes Israel's cruel takeover of the Palestinian (and including my Arab relatives' orange groves), I can't help liking Ed anyway. I know his new book will be as well-thumbed as the others.

The idea of J.E. Chamberlin's *Ripe Was the Drowsy Hour: The Age of Oscar Wilde* — to show Wilde and his ideas in the social, intellectual and aesthetic context of his time — is an admirable one, and Chamberlin, an Associate Professor at the University of Toronto, does make some interesting and

pertinent connections. But in providing insights into St. Teresa and Darwin, Engels and Matthew Arnold, Chamberlin tends to lose sight of Oscar in the shuffle. A worthwhile attempt, but not entirely successful. The book is available in Canada from McGraw-Hill Ryerson, at \$11.50.

There seems to have been a spate of books by and about Allen Ginsberg lately. His most recent collection of poems and songs is *Mind Breaths: 1972-1977* (\$3, City Lights Books, 261 Columbus Ave., San Francisco, CA 94133). It's uneven, of course, as all Ginsberg's collections are, and the poet's back-cover notes are not encouraging, couched in the mannered, awkward-sounding poetic convention Ginsberg adopts for these occasions. Fortunately, most of the poems themselves escape this, and a few of them are among his best, including "Mugging" and the long "Contest of Bards."

Another Ginsberg item is *As Ever: The Collected Correspondence of Allen Ginsberg and Neal Cassady* (\$5.95, Creative Arts, 833 Bancroft Way, Berkeley, CA 94710), a vital document in the Ginsberg-Kerouac-Beat Generation saga. It contains yet another version of the Kerouac-Vidal encounter variously described by Jack in *The Subterraneans* and by Gore in *Two Sisters*. Here, Kerouac is too drunk to get it up and tails asleep in Gore's bathtub.

For readers of Italian, Luciano Massimo Conso's *Viva L'omosessualità* should be interesting — poems by an Italian gay anarchist. It's available from OMPQ, Via 56 Monte Testaccio 45/00153, Roma, Italy.

Finally, part of a passage from James Brown's latest:

"O the overpowering joy! Last night a more riotous, much hotter experience of the divine marriage than ever before."

After my hymn to the midnight moon in the windy night, I lay passionately on my bed. I could feel the enticing Venus within me, she who is the consort of my kingdom. I could make love to her visible bloom till the squirmed and stretched in delight. Then I could be the loving king in me, strong-legged, lithe, hot from the heat of the Sun. With her I could make subtle love to his manhood. Till he ripened and towered in desire. Finally it was the royal pair in mutually adoring play, breast and phallus in equally passionate caress, souls separate and together at the same time.

But then, approaching their ecstatic conjunction, I paused. I realized this was not meant for their personal pleasure or mine. I realized this must be a sacrifice. A holy act... an eternal play of the opposites begun in Eden.

So I lit a candle and held it under my phallus until it burned the flesh.

Then I knelt in ardent homage as my King Hermes and Queen Aphrodite enacted the culmination of their life-giving ecstasy for the wholeness of my Androgyne.

If this appeals to you as anything other than pompous bullshit, you might enjoy *The Androgyne Journal* (\$3.50 from Scrimshaw Press, 8040 Claremont Ave., Oakland, CA 94618).

by Ian Young

Our enemies are organizing.

They want to prevent "sexual orientation" from being added to the Ontario Human Rights Code.

They are writing to members of the legislature and to various community groups to win support for their cause.

They have friends in the media like Claire Hoy.

And they have just brought Anita Bryant to Caosada to spread anti-gay bigotry.

They have money, power and influence.

And they're using it.

The government has received many letters on the issue of adding protection for gays to the Ontario Human Rights Code.

Four were in favour.

Over five hundred were opposed.

Help us to fight these people.

Help us to obtain full rights for all lesbians and gay men. Send letters to:

Hon. Bette Stephenson
Minister of Labour
Legislature, Queen's Park
Toronto, Ont.

Premier William Davis
Legislature, Queen's Park,
Toronto, Ont.

Dear _____

I am writing to urge you to support the Ontario Human Rights Code to include protection for Ontario's gay citizens.

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But then, approaching their ecstatic conjunction, I paused. I realized this was not meant for their personal pleasure or mine. I realized this must be a sacrifice. A holy act... an eternal play of the opposites begun in Eden.

So I lit a candle and held it under my phallus until it burned the flesh.

Then I knelt in ardent homage as my King Hermes and Queen Aphrodite enacted the culmination of their life-giving ecstasy for the wholeness of my Androgyne.

If this appeals to you as anything other than pompous bullshit, you might enjoy *The Androgyne Journal* (\$3.50 from Scrimshaw Press, 8040 Claremont Ave., Oakland, CA 94618).

by Ian Young

Dear _____

I am writing to urge you to support the Ontario Human Rights Code to include protection for Ontario's gay citizens.

It is uneven, of course, as all Ginsberg's collections are, and the poet's back-cover notes are not encouraging, couched in the mannered, awkward-sounding poetic convention Ginsberg adopts for these occasions. Fortunately, most of the poems themselves escape this, and a few of them are among his best, including "Mugging" and the long "Contest of Bards."

Another Ginsberg item is *As Ever: The Collected Correspondence of Allen Ginsberg and Neal Cassady* (\$5.95, Creative Arts, 833 Bancroft Way, Berkeley, CA 94710), a vital document in the Ginsberg-Kerouac-Beat Generation saga. It contains yet another version of the Kerouac-Vidal encounter variously described by Jack in *The Subterraneans* and by Gore in *Two Sisters*. Here, Kerouac is too drunk to get it up and tails asleep in Gore's bathtub.

For readers of Italian, Luciano Massimo Conso's *Viva L'omosessualità* should be interesting — poems by an Italian gay anarchist. It's available from OMPQ, Via 56 Monte Testaccio 45/00153, Roma, Italy.

Finally, part of a passage from James Brown's latest:

"O the overpowering joy! Last night a more riotous, much hotter experience of the divine marriage than ever before."

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by Ian Young

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Dear John,

I just read in this issue's news that Project Pledgecard has already raised half the money your legal defense will need in the 12 months before your trial.

I admire your long fight for reinstatement and I'm ready to put my money where I think our rights should be.

□ Please have the Defense Committee send me a Pledgecard and further information.

□ I'm enclosing a cheque, or 12 postdated cheques, to help the Project reach its goal.

This is one "Dear John" letter I hope you won't mind receiving.

Name

Address

Mail cheques payable to: Defense Fund, John Derksen Foundation
 Mail to: C/O Derksen, John Derksen, Box 806, Station E, Toronto,
 M6H 3G1.

Monitor

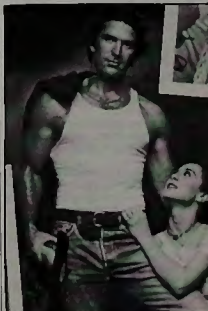
mon-itor (mōn'it-er) *n.* One that cautions, admonishes or reminds. Any device used to record or control a process. (*n. v.*) To check, to test, to keep track of, to scrutinize, to keep watch over, to direct. (*Latin, one who warns, from monere, to warn.*)

Antia Bryant's anti-gay initiative that began in Miami has travelled, with success, to St Paul, where gay rights were repealed in a city referendum. Playboy talked to North America's anti-homosexual superstar in its May issue. Bryant is questioned by interviewer Ken Kelley on a wide range of topics, from the corn mash that saved her life at birth, to her life as the wife of Bob Green and mother of his children. With amazingly unapologetic candor, she reveals her total submission to the will of God since the age of eight and her firm belief in the absolute truth of a book (the Bible) that she has never even read from cover to cover.

She is, of course, questioned on her anti-homosexual politics. Her inconsistencies, her pandering to old-fashioned values, her fundamental conservatism, emerge again and again in this unflattering portrait. Her anti-intellectual rhetoric, with its reliance on convenient half-truths and references to the spread of disease in American society could, with just a little development, become the foundation of a fascist ideology.

Kelley makes disturbing attempts to deny Bryant's politics by seeing her crusade as a purely personal fight on a strictly religious issue, a psychological phenomenon rather than a social one.

A recent feature in *Newsweek* on "The Second Sex" (male models, that is) tells us that "some models estimate that as many as 80 per cent of New York's male models are gay." (We'd already suspected that.) *Newsweek* describes the range of images now used to sell everything from Head 'n' Shoulders to tegulla: "sultry sunken cheeked," "tweedy middle-aged," "mean and macho" and "all-American." Guess which one Steve Runalls (below) illustrates.



The United Church of Canada is also propping up the family at the expense of homosexual sex, pointing out in a March editorial in its magazine, the *Observer*, that "the ideal for the Christian is fidelity in marriage and celibacy without." The editorial presents this liberal Church's dilemma. While actively opposing discrimination against gay people, the Church condemns "copulation or other physical acts that homosexuals discover or invent," as well as the ordination of gay clergy.

Are they for us or against us?

Craig Russell continued. This month it was two full-colour glossy spreads (Toronto Life and Maclean's) following his recent Canadian appearances. In Maclean's Russell tells us, "I was a homosexual once... But I've had more fun with women than with men."



Former homosexual Russell does his face before going on stage.

West Coast Review of Books just ran a cover article on "The War Against the Gays." Writer Dorothy H. Rochnis reviewed nine new books, from *The Anita Bryant Story* to *The Homosexuals*. Goodfellow liberal, Rochnis is appalled by Bryant and other evangelicals, and praises Morton Hunt's *Gay: What You Should Know About Homosexuality*. She feels obliged to come out as straight while thumbing her nose at Charles Silverstein's *A Family Matter*, and makes it clear by praising A.L. Rowse's recent grab bag of erroneous notes on famous faces in history: "A volume that will give credence to the gay state." Most of one page has the tackiest imaginable drawing of Michelangelo (we presume) sculpting David (we presume). Why is the old saws?

In the March/April *Cheese Journal*, Dignity Chaplain Father Tim Ryan does a familiar dance through Catholic theology, looking for information to reassure gay Catholics that the Church is OK. This positive article was a response to "Homosexuality: The Gay Drive for Acceptance: The Views of an Opponent." The editors of this homophobic mag couldn't allow a pro-gay piece to stand on its own. They counterpose it with some now familiar clap-trap from four Catholic theologians. Savour this sample: "The marriage act does fulfill the purpose and end of human nature seeking to express love. It does this in a most complete way by developing both mutual love and support and a fruitful (sic) family life. The three homosexual acts above (oral sex, anal intercourse and mutual stimulation) are not appropriate to the expression of human love."

The cover of *West Coast Review* shows a woman carrying a sign that reads "Gay Lib." A visual equivalent to the quotation marks around the word "Gay" in Rochnis's title. This kind of irresponsible design also infects the cover of a much more serious publication, *The Humanist*, which asks on its March/April cover, "Homosexuality: a Disease?" We cannot find a single sentence, among the thirteen articles inside which are discussing "Frontiers of Sex Research," that even suggests that you-know-what is a disease, but it sells on the newsstands.

The articles are short versions of essays to appear later this year in book form. They give a fine sampling of current issues in gay research: Vern Bulough, John Money, and Bonnie Bulough are among the contributors. They touch on just about every issue but one. And there's the tale of the sociologists/psychologists/gallwasps-watchers et al who keep churning it out about us. They understand repression but not oppression. Even if we are interested in their work, even if we quote them when dealing with legislators, we cannot for a moment let their authority as researchers usurp our authority as gays.

One article on transsexual surgery needs to be questioned mercilessly by anyone who thinks that "shock therapy" is the latest form of medical cruelty to people. □

What are we all doing?

Words and images by Gerald Hannon

Nobody else has to ask that question — the social universe is still comfortably Ptolemaic and Straight Men is the earth at the centre; the whole thing very nice to tinker with, very nice to inhabit when you know your place in the whole revolving scheme, when you know what you're doing. We don't. Gay people wander through the system like some errant planet — frightening when observed, even to ourselves; frightened by what we aren't.

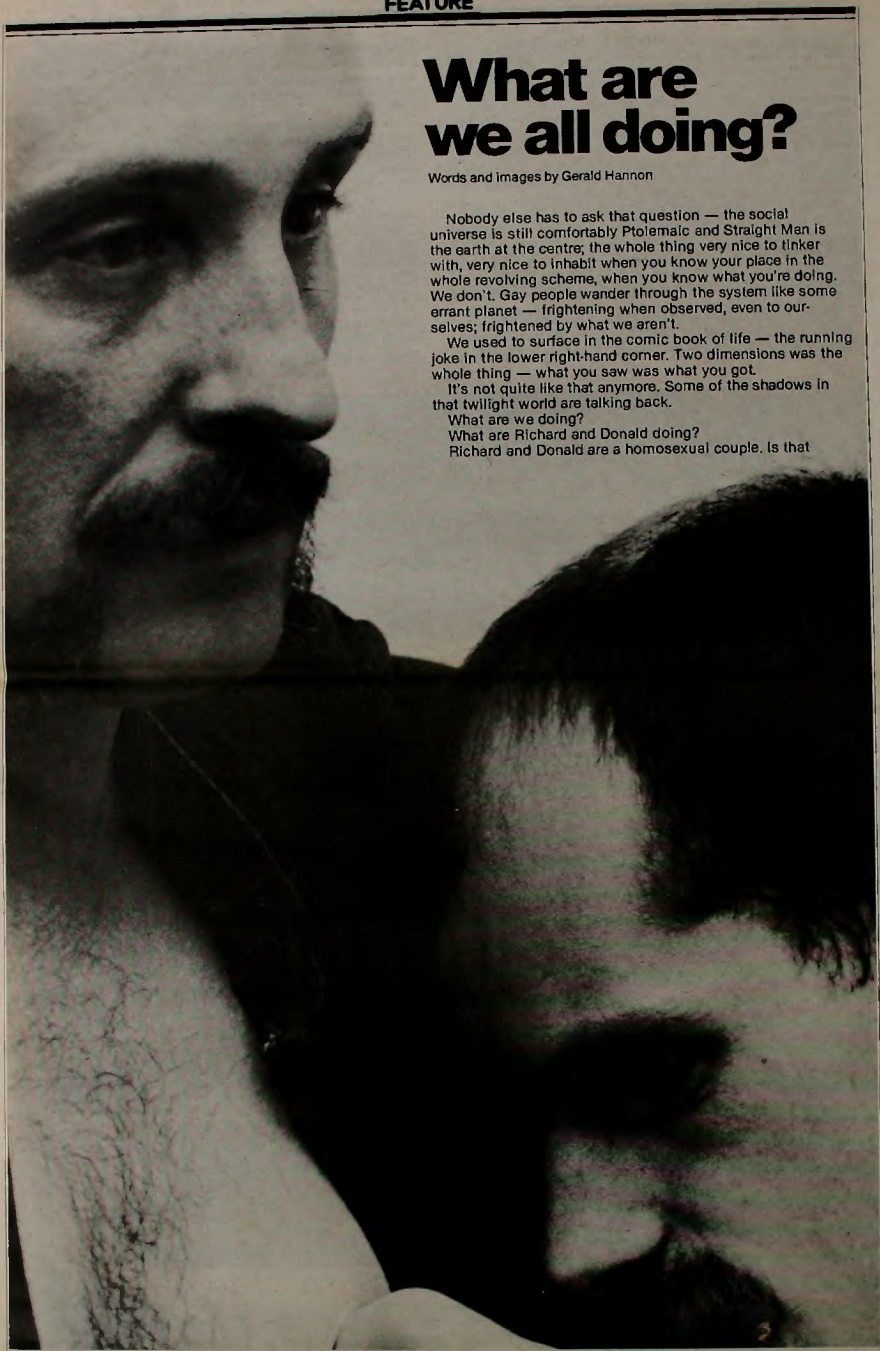
We used to surface in the comic book of life — the running joke in the lower right-hand corner. Two dimensions was the whole thing — what you saw was what you got.

It's not quite like that anymore. Some of the shadows in that twilight world are talking back.

What are we doing?

What are Richard and Donald doing?

Richard and Donald are a homosexual couple. Is that



romance? Yes — they met very early one brilliant July morning, three years ago, on a mixed outing to Ward's Island, neither knowing the other was gay until they walked out into Lake Ontario together to take a piss. We need the simple emotional satisfactions of that romantic picture; we have been denied even the banal. We also need to know there was no long courtship, no passionate glances fueling a love yearning for consummation — "I took him into the bushes and sucked him off," says Donald, and that is, I think, not the straight world's romance — which is mostly frustration rendered picturesque — but it is certainly ours.

Donald, lying in the warm sand of Ward's Island, was 26 and at the end of a 5-year marriage to a woman; Richard was 34 with more than one gay relationship in his past, a man who *almost* married in his native Germany but whose gayness was insistent enough to lead him out of that relationship, out of Europe, into America where it happened. Where it's happening.

Where Richard lives with Donald in a modestly trendy rented house in Riverdale, next door to a nice woman who bakes them apple pies in exchange for having her storm

windows taken care of each fall and spring, and who doubtless thinks they are very nice boys indeed, and who is doubtless unaware that both of them love having sex in her favourite park, which she probably wouldn't think was very nice at all.

"It's ridiculous to expect gay men to be monogamous," says Donald. "I used to go to the baths fairly often," adds Richard — "at least, I did as long as they were showing pornographic movies. But they've stopped. So I don't go so much any more."

It was understood from the beginning that this would not be one of those "faithful unto death" relationships; as Quentin Crisp put it, gay people have "escaped forever from the damp, dark prison of eternal love." Once outside the walls, you discover there's a lot of fun to be had; that CR sex (that's Casual/Recreational kids) doesn't necessarily threaten a relationship — but there are still uncertainties.

"Casual encounters or outside relationships that involve more than meeting new people or the fun of some good sex could definitely create some problems," says Donald. In theory, it doesn't seem impossible for either of us to have a



relationship outside of this one that would be fairly deep - or at least more than a casual encounter."

That's not the hardest thing, I asked Donald and Richard what was most difficult about being a gay couple in Toronto today.

"Being a gay couple lacks a context," said Richard. "Straight people are embedded in society; they have all kinds of social supports — there appears to be very little gay community in this city right now. In some ways that's very exciting — we have to arrange and discover everything for ourselves. But it can also be disquieting and painful."

Donald: "I'm a teacher, and I work in an extremely sexist environment. It's worse than most schools. And it's totally impossible to involve Richard in any aspect of my social life as it relates to the school. It's impossible for me to be full-tilt open about being gay to the institution at large, only to a few people I work with. It's hard when all kinds of truths about yourself have to stop at the school door."

That's hard. And what's good? Donald was married for five years; he remembers what being a couple meant and he knows what being part of a gay couple means and he feels

there is a difference: "People just relate to us much less as a couple. When you're in a straight marriage you're the Joneses or the Smiths and everybody treats you like a package. To some extent that's true in a gay context too — but much less so. We get treated as Donald and Richard — much more as individuals. We both have friends who don't feel obliged to relate to our 'other half,' and I think that's healthy."

What are we all doing? Some of our lives, many times over, is the sum of our lives. And what I thrill to in these bits and pieces we discover is not where we intersect with the universe in which we are embedded — not where we find comfortable town houses, and settle down, and help the neighbours, and find good jobs... as much as these are necessary, even as a haven. What thrills is what crackles beneath it all — the couples who look like couples who prowling the bars and baths and don't set up house by deciding who's going to do the cooking and cleaning, and who gets to slug it out in Real Life where you earn a living. What thrills is where we question, with our lives, all of the accepted truths about 'making a life together.' Even very modest questions some-



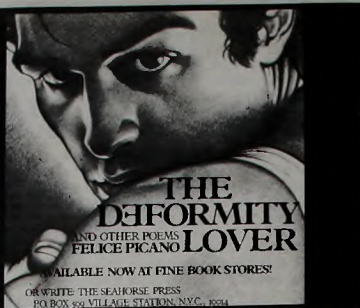
times find an answer.

When Ezra Pound sent his poems into the world, he told them what to expect. He also told them how to act:

"But, above all, go to practical people —
go jangle their door bells!

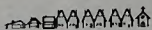
Say that you do no work
and that you will live forever."

If we can be disruptive social poets with our lives (I think we already jangle more than their door bells), we can go to practical people, practical men who have married practical women to raise practical children for a practical world and we can say, "Not only are we going to live forever. We are not going to live like you." □



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"Who needs Chubby Brown?"

FLAUNTING IT!

Private Money

Some half-baked thoughts; finish them as you will.

It went to a fabulous party on Fire Island last summer. Gold lame jumpsuits shimmered off yachts — not motorboats or even cabin cruisers, dear, yachts — to cruise among and comment on dashikis from Kenya, silk shirts from what's-her-name in New Orleans, hair by some dreadful tyrant in the upper fifties — that's streets, not years, you silly cow — priced brand beer sweating off pounds under leather, reviving to snorts of coke like smelling salts after the vapours, slurping gallons of this and that, sucking nargiles, oh is there any place left in the world that's truly primitive, let's do brunch or something, drifting on into Sunday. Another wave sighs up the black Atlantic beach, and the stars come out.

Our enemies can make the ignorant shiver with horror and indignation by banging repeatedly into their poor heads the grim prospect of what they call homosexual "clout." They paint us as a "powerful pressure group," "well-financed," "as viable a pressure group as the environmentalists." (Not the most fortunate comparison; environment is definitely not on the way up as a popular issue, unless you mean the new \$40,000,000 Allstate P. Grant Memorial Astroturf Parkette the size of a compact Cadillac in downtown Whoreville.) Of course such accusations are as laudic as old as "democracy" is Protocols-of-the-Elders-of-Zion FLO-apprehended-insurrection Doctors-Plot stuff. What they're really saying is: these people might become powerful if we don't nip them in the bud. With that I can't argue; if they don't nip us in the bud we might become powerful. We just might.

Or if they don't nip us in the bud. When the anti-Anita Bryant-Crusade march passed in January the heterosexual management of the Parkade, a Toronto drink-lark for gay men, locked its doors. Were they trying to keep us out, keep us in, or simply to keep us split?

After trying for years to get rid of women by harassing them, by electing them for wearing jeans (or men anything but is sniggered at; without us Levi-Strauss would be this little blue jean factory in San Francisco, our clout has made it bigger than General Motors), by pushing them around and sicing the police on them, another local funspot has finally succeeded. Women are too independent and they don't spend enough. Men just drink and cruise, like we're supposed to. The customer is always right. Outside another place, a sign on the wall: "We have asked police to remove loiterers." That's us. You want fresh air? Buy a farm.

Next time you're in your favourite dive, compare for a minute what you're getting for your dollar against what they're getting for their dollar. I'll bet it goes further for them: they pay off the sanitary, fire, safety and liquor inspectors and buy protection from whoever's selling it (protection for them, not us). Then they have enough left over to support their favourite tax-deductible candidate, party reborn bigot, who comes in to keep us off the streets and in the bars. My beer money turns into Renaissance International's god money faster than you can say Miracle or Mastercharge. And you have to grant the bigots at least this: they're very sensible with our money. How many times over could we, from the profits of one night's beer and poppers in one busy bar, rent the kind of halls the Bryant Klan rents for their big-degenerates-to-god-or-to-jail tours? How many gay causes and adventures could we finance? What we get for our dollar goes up no more; what they get forges another chain-link.

Speaking of chains, here's a neat one. Editor's department: "The Editor's Ideas are all about you" is the largest advertiser in the Toronto Sun. The Sun finances and spreads the anti-Gay (among other anti-) venom of such as Peter Worthington, McKenzie Porter and

Claire Hoy. Look at it another way: these employees do what their employer requires of them, they dispense to people who like paying for their daily dose of lowest-common-denominator poison. And the Sun, where Freedom of the Press is only operative as long as it doesn't inhibit free Enterprise, does exactly what its major advertisers want. It maintains a climate of frustration and anxiety for what the penance is pushed relentlessly: work and consume. It doesn't help but we keep buying it, Clout.

Harvey Milk, Gay city councillor in San Francisco: "The Gay people know not to buy from a bigot. If we have to walk a little farther, we will." Why the hell then do we find Florida citrus products in so many Radical Lesbian and Militant Gay homes? AB accuses us tearfully and with a most majestic hypocrisy of trying to deprive her of her natural American right, her income. Why in the name of Clout are we not doing so, at least our 10-15% of it?

Friend says gently "moralistic" about these things. Am I? At the height of the war against the French colonists the Algerian liberals had shot some of its own people caught disobeying an absolute embargo on drugs and prostitution. Morals had nothing to do with it, they were fighting for their lives, were they? I don't think my feeling is moral. It's political, social and aesthetic. I hate the "ghetto" that pretends to be ours because in it is so many who refuse to be loving, and these are among the last places on earth where I am able to love them. Adapt, say the owners. Like the more, who has gone blind.

I search for signs of the vaunted clout in the popular culture. Please god, as sign, just a little one. Marcello Mastroianni being escorted off quietly to confinement in the new Special Day? Charles Aznavour singing mistily of cognac and sympathy? Where are the male versions of Maxine Fagan, Kris Kristofferson, Alvin Dark, lebanese rousing women with fighting loving songs? Would we laugh them off the stage with choruses of Bring-on-the-Doree-Summer-Initiative? On television you might say we're making progress: now instead of laughing at us the program manufacturers laugh with us. But sun one hope for more from the shine that turns Nazi genocide into soap opera (The Holocaust)?

Have you seen Looking for Mr. Goodbar? In it is a woman who uses sex and goes after it is hooked to please a psychotic homosexual hustler who's tried and failed to use her as an escape from his own repulsive sexuality. The movie is violently anti-woman, anti-Gay, anti-sexual, anti-freedom-of-any-kind, profoundly anti-human. The movie is also a big hit. And every ticket sold goes straight to the Hollywood head. Yes, they're crowing to each other, we did the right thing, they bought it and they want more of it. Clout.

An alarming number of otherwise sensible Gay people seem to be jumping on the 1950's nostalgia bandwagon. That's the machine that's dredging up or reconstructing the grease and glitter of the late unlamented Dark Ages. Remember? In the U.S. Two Jews were sentenced to death as traitors. The ideal woman was somewhere between Marilyn Monroe and Ann Karenina; the ideal man somewhere between Sam Joseph McCarthy (look at all the current pretenders to his throne) and the former Richard Nixon. Gay men were being rounded up in Boise, Idaho. And lynched elsewhere; we didn't even know it because — well — that was Life. On the surface it was a time of standing still, unchanging, a time of reaction, repression, regression, undoing, destruction, closing, nipping in the bud. For this we're nostalgic? It is paranoid to see the marketing of 50's nostalgia not just as a good box office but also as a softening process, a lulling back into the same good of deathly stillness?

Clout. You can see the problem.

by Michael Riordan

May 1978

One Magazine and the US Supreme Court

Obscenity flashback No. 1

The use of obscenity statutes to stifle the distribution of information has a long and infamous history. The trial on charges of possession and mailing of obscene material which The Body Politic faces should be seen as merely the latest confrontation of the legal system with the public's right to read, write and distribute. An investigation of some of the landmark obscenity trials in England and North America in the recent past leaves one with a bewildering sense of the consistency of shifting definitions of obscenity, the impossible tangle of legal arguments, and the political agenda frequently hidden behind the selective application of the laws. Beginning with the current issue, TBP will focus from time to time on one of these obscenity trials to reveal its parallels with The Body Politic case.

The oldest homosexual organization still in existence in the US is one, incorporated, founded in Los Angeles in 1952. From the outset the organization concentrated most of its energies on the production of a monthly magazine, also called One. It was to become the first major American homosexual movement publication. Now defunct, the magazine remains an important source of information about this period of gay resistance.

On October 1954, the entire issue of One Magazine was withheld from mailing by the local postmaster because it was "obscene, lewd, lascivious and filthy." The ensuing legal battle was to continue for over four years before the decision was finally overturned in the US Supreme Court. The first hint of trouble had come a year earlier when the September 1953 issue of the magazine was also held up for inspection — but this time for only two weeks. In the wake of this incident, One's legal counsel was asked to explain to readers what could or could not be printed in the magazine, and the first article appeared, ironically, in the October 1954 issue (see accompanying photo).

But it was not this feature, of course, which figured prominently in later court arguments. Instead, the case seemed to hinge on two other articles, one a piece of fiction called "Sappho Remembered," and the other a satirical poem, "Lord Samuel and Lord Montague." The short story dealt with the relationship of two lesbians; the fact that one kisses the

appeal proceedings. The matter eventually found its way to the US District Court in Southern California, where the judge summarily upheld the postal classification of the magazine as "unavailable." In late 1956, One next argued to case before the US Court of Appeals, but the appellate judges also found that the earlier decision was correct and refused to overturn it.

The judges' decision concluded that "the magazine, by reason of the articles referred to, has a primary purpose of exciting lust, lewd and lascivious thoughts and sensual desires in the minds of the persons reading it. Moreover, such articles are morally depraved and debasing. They are sufficient to label the magazine as a whole, obscene and filthy." The lesbian story was "nothing more than cheap pornography calculated to promote lesbianism" and the poem was "dirty, vulgar and offensive to the moral sense."

Although the Court claimed to be concerned only with the proper application of an everyday postal regulation, the prejudicial language sprinkled throughout tells another story. Homosexuals are referred to as "a hardened or weakened minority" and, by implication, as "society's dropouts" and "moral delinquents" quite unlike the "great masses who trade ideas and information in the honest market of decency."

The Appellate Court found it impossible to judge phrases, passages and situations in the homosexual press on a party with similar ones in the straight press. In effect, it said that certain passages were "obscene and filthy," not in and of themselves (if that were possible anyway), but because homosexuality was "obscene and filthy." The Court consistently tried to isolate passages rather than look at the dominant tone or effect of the entire issue.

One's publishers decided they had no choice but to continue the appeal as far as they could take it — which meant one thing: the US Supreme Court. It was a year later, in January 1958, that the Supreme Court handed down its historic decision. It reversed the earlier post office ban and declared the magazine not to be obscene. It was the first time an issue like this had ever been taken to the Supreme Court and it was the first time that homosexuals had attempted to claim their rights in such a central arena. Gay historian Sam Liscia, writing of the period, claims that "the decision gave the homosexual movement its first real victory of importance... by ensuring the right to mail its material out."

It is clear from One's case that obscenity, far from being a neutral standard, continues to be a central battle ground for the gay movement. The necessity for gay people to communicate freely with each other and for the movement to disseminate information is fundamental. At the time One's writers posed questions which remain valid today: "Will the homophile press be granted the same freedom to publish in the homosexual field as is now enjoyed by the nation's press as a whole?" One of the earliest ways of interfering with this freedom is to involve publications in endless courtroom arguments over the definitions of vague and moralistic terms which do not belong in legal codes in the first place. The contents of articles used to justify legal attacks against gay magazines may have changed — by 1978 standards, One Magazine looks amazingly tame and discreet — but the thinly disguised prejudice of the police and the courts remains.

A Canadian footnote: The Customs Tariff item which is now being used to detain or prohibit the importation into Canada of the two gay male sex manuals — *Men Loving Men* and *Living Men* — was being used in the 50s against One and its book *Homosexuals Today*. The May 1957 issue of One reprints a letter from National Review informing the publication that it has been declared "immoral and indecent."

by Jim Tennyson and Ed Jackson

B **BEGGARS BANQUET**

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Please check one of the categories above, fill out the form below and send it (or a letter with all relevant information) to: The Coordinating Office, National Gay Rights Coalition, PO Box 2919, Station D, Ottawa, ON K1P 5W9.

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other was a central point in the subsequent legal uproar. The episode is described in the most restrained manner imaginable: "... Pavia tossed her coat on a chair and gently drew the girl to her." The poem is a rather harmless and amusing piece of doggerel which contains lines like the following: "Lord Samuel is a legal peer (While real are Monty's curls) Some peers are sears but some are quers And some boys WILL be girls. Following the action of the postmaster, One immediately initiated



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GATE Dances are a lively
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There's food (a light buffet)
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good music to dance to,
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(there's a quiet room where
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and an open, friendly atmosphere
you just might not find
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So come and dance
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The next dance is on
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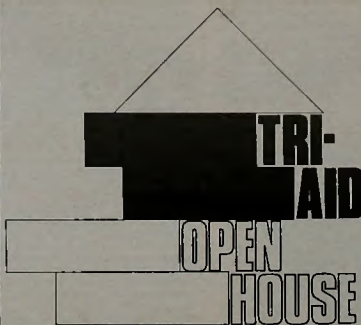
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REFRESHMENTS AND SEE WHAT WE'RE ALL ABOUT. BRING A
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ASSISTED BY GAY YOUTH TORONTO

2 to 8 p.m. Saturday June 3
8 Irwin Ave. (2 N. of Wellesley Sbrwy)

CLASSIFIED

HOMES

WHITE MALE, 30, 5'6", 165 lbs. brown hair, blue eyes, masculine and not bad looking. Am happy, well adjusted heterosexual who would like to meet an average Joe who is not too into himself and has a similar description. Am not planning a June wedding, but am frustrated by the bar and disco scene. Average not to be taken too literally, am frustrated, not desperate. **Drawer A69.**

WELL-ENDED YOUNG MAN enjoys kissing, heavy petting, etc. Wants replies from those who enjoy same. Enthusias welcome. **Answer all. Drawer B01.**

TALL SLIM MALE, 22, moustache and beard. Looking for someone who enjoys dancing and talking and most of all being real. I am tired of pretenses of triviality. **Drawer B01.**

GAY MALE 22 living on farm in Georgian Bay area wishes to meet others in area. John Kozachenko, Box 223, Victoria Harbour, ON, 709-554-7578.

GAY NEGRO MALES for friends. City of Toronto, 40 years of age and over. I am white male, age 45, 5'11", 185 lbs. and gay. Am very easy and enjoy good times. Reply from city of Toronto only please. **Drawer B02.**

EROTIC, WRESTLING, light bondage, spanking, lingerie, tight denim shorts, fantasy, sadism, acting out complex fantasies are all my thing. Mc/White male, 35, 5'11", 180 lbs, visiting Toronto July. You older than me, interested in above, transsexual, transsexual, D. Gay dominant. Please write, we may have lots in common. All letters answered. Photo not needed. **Drawer B03.**

WARM, SENSITIVE, extremely goodlooking father, 40, from establishment background, seeks similar companion. I'm slim, love oral sex, caressing, kissing and hairy-bodied men. Seeking permanent relationship with night guy. **Drawer B04.**

ARE YOU SENSITIVE TO ART and nature, attractive both physically and mentally, interested in an honest, meaningful relationship? If your intentions are serious, please call (416) 961-0771.

IF YOU ARE OF STRAIGHT appearance, goodlooking, slim to slim medium build, not older than age 32 and want to meet someone who is successful and who enjoys the finer things in life, e.g. camping, nude sunbathing, flying, etc., phone me. I'm age 34, considered goodlooking, 5'11" tall, 175 lbs. I have a lot to offer. **(416) 498-0400.**

NEW TO TORONTO, Scobie guy, 27 living downtown seeks to widen circle of friends. Interests: Tennis, squash, bridge, etc., but above all, sharing good times with friends. Platonic friendship only. **Drawer A78.**

DISCREET, MASQUINE, DARK Mediterranean guy, 27, 5'6", 140 lbs, looking for horny young masculine guys, into French passive active, kissing and especially J/O. Enjoy sexy mags, films. Private pad. Your photo will be returned with one of mine. Answer all. Toronto. **Drawer A81.**

MOTORCYCLE-NUT, who likes leather and boots wants to meet friends with similar interests. Not into S/M, B/D, etc. **Drawer A84.**

NON-SMOKING TRAVEL companion, 25-35, needed to share expenses with male, 30, on organized 4 week international trip in October. Phone number essential. **Drawer A87.**

GENTLE AND DISCREET lingerie lover seeks partner. Send full details. Mississauga. **Drawer A89.**

GOOT A BIG COCK! Show it off. Guy seeks real close-up photos of totally erect cocks. **Drawer B16.**

MONTREAL

MALE, 25, basically uninhibited, interested in leather guys. Value sensitivity, intelligence and intelligence. Phone (514) 849-5803 or write **Drawer A83.**

ATLETHE, 30, 5'10", 175 lbs, looking for other guys 30-45 for discreet evenings. Many varied interests. Can travel some hours. Looking for fun, no pain. No complicated inter. Photo, phone please. **Drawer A79.**

WHITE MALE, 27, 5'8", 125, brown hair, moustache, hairy cut. Set in under 40, for good times. Send reply & photo to PFC, Box 1374, Sherbrooke, PQ, J1M 5L9. All answered.

TORONTO

MAIN FLOOR OF LARGE 1-storey house. Exclusive E. York location. Owner, discreet bachelor in basement apt. Private parking, large living room with fireplace, dining room & patio with exclusive view. Would suit executive or professional person. 752-7732, \$675 per month, including utilities.

PARLIAMENT WELLESLEY, furnished rooms in well-kept home for quiet persons. Cooking facilities, share new bathroom. \$30/wk. Call 924-9863 after 6 PM, M-F, or anytime weekdays.

UPPER DUPLEX for rent. Unfurnished 1-bedroom, newly renovated, equipped kitchen, private garage, cable, hydro, quiet responsible non-smoker. St. Clair/Bathurst, Spadina subway, garage. \$255-465-6539.

YOUNG, NON-SMOKING gay man to share fully furnished lowhouse in beaches. Own room, storage and garage. Some duties, must be self-sustaining. 698-0125.

WANTED GUY, NON-SMOKER to share Page-Danforth lowhouse. Rent \$168 per month (approx). Call Henry 466-3578 AM or after 11 PM.

GAY GUYS, Rooms, flats, apartments. Furnished and unfurnished. Two locations close to downtown. Don, Dennis, Ron, 465-3287, 961-081, 465-8913.

DOWNTOWN ATTRACTIVE MALE, 25, 5'9", seeks honest, attractive guy (21 to 35) to share my apartment who loves sex, music, sports, travel, total living! Phone days Tuesdays to Saturdays and Sundays and Mondays anytime. 923-5149.

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PERSONABLE HELP WANTED in home. Vegetarian/natural food cooking skill, strong legs, charming personality essential. Please write The Cow Cafe, 406 Dupont St., Toronto. M8R 3B7.

DANCE STUDENT, 24, needs work experience in housekeeping, plant & pet care, odd jobs, modelling, massage. References available on request. **Drawer A80.**

LEISERS

I'M 6'2", 164 LBS, like brown & blue. Places, love sports, weightlifting. Will send photo. Please write Anthony Erbat, 146-673, PO Box 46699, Lucasville, Ohio, 45699 USA.

ANTI-HOMOPHOBES: If you desire peace, please contact MCC of the Rockies, PO Box 0536, Denver, Colorado, 80208 USA.

PEN PAL FOR PRISONERS. We care. For information, write Rev. Joe Anne Mott, Emmanuel MCC, 2320 St. Mary's, 5, Montreal, PQ, H3K 1J4.

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With Downcast Gays

Aspects of homosexual self-oppression

by Andrew Hodges and David Hutter

Aspects of homosexual self-oppression

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Andrew Hodges and David Hutter's *With Downcast Gays* is a hard-hitting investigation of the unwitting ways in which gay people cooperate in their own oppression. Written from a love of what the lives of proud, open gay people can be like, *With Downcast Gays* exposes the hard truths about closetry, laments lives wasted in self-hatred and points up the foolishness of gay people trying to live by straight standards that have nothing to do with our own real lives.

This tough, sincere — and ultimately sensitive — book is an eye-opener for gay people everywhere. Read it once and you won't look at the world in quite the same way ever again.

To order your copy of *With Downcast Gays*, see Pink Triangle's Book Service announcement on page 17.

The Community Page is a listing of Canadian gay groups which primarily direct themselves toward alleviating or struggling against gay oppression. It includes community-centred organizations, cooperatives, run clubs and dormitory centres, bookstores, social and gay and lesbian literature, and non-profit gay periodicals.

If you wish to be listed, send information to: The Body Politic, Box 7280, Station A, Toronto, ON M5W 1K8. Be sure to include a return address so that information already listed.

ABITIBI

Association gale de l'Abitibi, c/o ADGO, c/o Succ. 36, Montréal, PQ H2L 4J7.

BRANDON

Gay Friends of Brandon, P.O. Box 182, Brandon, MB, R7A 5Z4. PH: (204) 755-0050.

CALGARY

Dignity/Calgary, Box 1492, St.N.T., Calgary, AB, T2N 2H7.

PH: (403) 268-7542.

Gay Academic Union, Box G-262, Calgary, AB.

Gay Information and Resources, Room 323-23-12 Ave. SW, Calgary, AB, T2N 2G9. PH: (403) 264-3911.

Mon-Fri: 7-10 PM.

Metropolitan Community Church, 1703 1st St. NW, Calgary, AB, T2N 2G9.

Parents of Gays meets last Sunday of each month in University Church, 1703 1st Street W., Calgary.

CORNERBROOK

Community Homophile Association of NFID (CHAH), Box 936, Corner Brook, NB, A2H 612.

GCWN (Gay Organization of the Women of Newfoundland) may be contacted at CHAH's address above.

COWANSVILLE

L'Eglise, c/o St. Ferdinand Clouder, 255, St. Paul, Cowansville, PQ, J2K 3G8.

EDMONTON

Club 70, 10242, 106th St., Edmonton, AB, T5A 1H7. PH: (403) 425-0051.

Dignity/Edmonton, P.O. Box 53, Edmonton, AB, T5J 2G9.

Gay Alliance Toward Equality, Box 1318, Edmonton, AB, T5J 2M6.

PH: (403) 456-7263.

FREDERICTON

Gay Friends of Fredericton, Box 443, Fredericton, NB, E3B 5A4.

GUELPH

Guelph Gay Alliance, Box 773, Guelph, ON, N1H 6L4. Gayline: (519) 336-4957.

HALIFAX

The Affirmative Bookshop, Ste. 301, 1585 Barrington St., Halifax, NS, B3J 1Z2.

Atlantic Provincials Political Lesbians to Example (APPLE), P.O. Box 2611, Halifax South Postal Stn., Halifax, NS, B3J 3X9.

Gay Alliance for Equality, Box 3611, Halifax South Stn., Halifax, NS, B3J 3X9. Gayline: (902) 429-6099.

Gay Youth Halifax, c/o Wendell Erman, Apt. 1013, 1335 St. Patrick's, Halifax, NS, B3J 2X9.

HAMILTON

McMaster Homophile Assoc., DC1, Box 44, Stn. B, Hamilton, ON.

LSL 75, Gayline: (416) 527-3336.

Also the above address:

Gay Women of Hamilton

KINGSTON

Kingston Women's Centre, Queen's University, Student Memorial Union, 3rd Floor, Kingston, ON.

Queen's Homophile Assoc., Student Affairs Centre, St. Queen's Crisac, Queen's University, Kingston, ON, K7L 2S7. PH: (613) 547-2806.

KITCHENER-WATERLOO

Gay Rights Organization of Waterloo (GROW), P.O. Box 2632, Station B, Kitchener, ON, N2H 6N2.

Lesbian Organization of Kitchener (L.O.K.), c/o Federation of Students, University of Waterloo, Waterloo, ON, N2L 3G1.

Waterloo University Gay Liberation Movement, Federation of Students, University of Waterloo, Waterloo, ON, N2L 3G1. PH: (519) 741-1711. Ex. 2372.

LONDON

Homophile Assoc. of London, ON, 649 Colborne St., London, ON.

NB 32, PH: (519) 833-7362.

London Lesbian Collective, P.O. Box 4724, Station C, London, ON, N6A 4L7.

MISSISSAUGA

Gay Equality Mississauga, P.O. Box 156, Station M, Mississauga, ON, L5A 2T2.

May 1978

MONTREAL

Androgynous Bookstore, 1217 Crémont St., Montréal, PQ.

HSC 201. PH: (514) 869-2131.

Association Communautaire Homosexuelle de l'Université de Montréal, Jean Brillant, Local 19254, Pav. des Sciences Sociales, Université des Sciences, Montréal, PQ H3T 1N6.

HSC 201. PH: (514) 869-2131.

Gaies du Québec, CP 36, Succ. C, Montréal, PQ, H2L 4J7.

Laurent, Montréal, PQ, H3K 3X8.

Coop Femmes, 3617 Boul. St. Louis, Montréal, PQ, H3K 3X8.

Dignity/Montreal, C. P. 641, Montréal, PQ, H3K 3X8.

Organisation Communautaire de Montréal/Montreal Community Church, 1001 St. Lawrence, Montréal, PQ, H3K 3X8.

H4A 3P1. PH: (514) 845-4471.

Église du Diocèse de Montréal, 6581 St. Laurent, Montréal, PQ, PH: (514) 279-5361.

Emmanuel Métropolitain, Community Church, 5-2320 Lincoln, Montréal, PQ, H3H 1J4. PH: (514) 337-9995.

Gay Friends of Concordia meet every Thursday in Rm. 923, Hall Bldg. at 4300, Fort, on, phone (514) 393-2897.

Gay Info, P.O. Box 610 Stn. NDG, Montréal, PQ, H4A 3R1. PH: (514) 489-8004. Mon-Fri: 7-11 PM.

Sponsors several groups.

Gayline, (514) 931-8666 or 931-5300, 7:05-9:30 PM.

Gay Académie Union, 3480 McTavish, Montréal, PQ, H4A 1X9.

Gay Social Services Project, 31 St. Catherine W., Montréal, PQ, H3T 1R9. PH: (514) 934-0721.

Gay VO Clinic, Montréal Youth Centre, Mon. Wed. Fr. evenings, 3658 Ste. Famille, PH: (514) 843-7885.

Gay Women of McGill meet Tuesdays 6 PM, Women's Union (University Centre), 3480 McTavish, Rm. 426. Info: (514) 966-2131, or Gay 391.

Jeunesse Gai de Montréal/Gay Youth of Montreal: Open to lesbians and gay meetings every 21. CP 936, Succ. H, Montréal, PQ, H3K 3X8. PH: (514) 934-0721.

NACHES: Gay Jewish Discussion Group Women and men welcome.

PH: (514) 843-7885.

Parade of Gays, c/o P.O. Box 610, 51 St. NDG, Montréal, PQ, H4A 3R1. PH: (514) 486-4404.

St. Jérôme, PQ

Association des Jais de la Laurende, c/o 272, St. Jérôme, PQ, H7Z 5Y1.

St. John's

Community Homophile Assoc. of Newfoundland (CHAH), 513, St. John's, Nfld. A1C 5K6.

Saskatoon

Gay Academic Union, Box 419, Sub. P.O. c/o Saskatoon, SK, S7N 0W0.

Gay Community Centre, Box 1662, Saskatoon, SK, S7K 3R8. 310-20th St., Saskatoon, SK, PH: (306) 862-3272.

Also at the above address:

Gay Alliance of Youth, Saskatoon, a group for Christian and Jewish gays, PH: (306) 343-5963.

Lesbian Caucus, Saskatoon, Burnaby, BC, PH: (604) 291-3167 or 291-3111.

St. Louis, Saskatoon, SK, Stubble Juniper Press, 21-303 Queen St., Saskatoon, SK.

Subcommittee on Gay Rights, c/o Saskatchewan Association on Sexual Orientation, 311-20th St. W., Saskatoon, SK.

THUNDER BAY

Northern Women's Centre, 316 Bay St., Thunder Bay, ON, PH: (807) 345-7922.

TORONTO

Gayline Press, 315 Bantley Ave., Toronto, ON, M1N 2S6.

Christchurch Christian Foundation, 20 Granby St., Toronto, ON, M5B 1H8.

Community Homophile Assoc. of Toronto (GHAT), 29 Granby St., Toronto, ON, M5B 1H8.

Congregation B'nai Kahlil of Toronto, c/o Gay Jews, c/o 66 Gledhill St., Toronto, ON, M5T 1S5.

Meetings and Services every 2nd & 4th Friday of the month, 10 Trinity Square (Eaton Centre), for more information, call 923-6345.

Dignity, Box 249, Stn. E, Toronto, ON, M5E 4E2.

Free Lesbians and Gays (FLAG), 277 Berkeley St., Apt. 2, Toronto, ON, M5A 2A3. PH: (416) 962-3672.

Gay Academic Union, c/o Prof. John A. Lee, Scarborough College, U of T, Yorkville, ON, M1C 1A4.

Gay Alliance at York, c/o CYSF, Garden Square, Rm. 125, York Univ., 4700 Keele St., Downsview, ON, M3J 1P5. PH: (416) 218-2419.

Gayline, (416) 667-3509 or 667-3632.

Gayline Toward Equality (GATE), P.O. Box 156, Station P, Toronto, ON, M5S 2P7. PH: (416) 940-0143.

Gay Community Calendar, 24-hour recorded message, PH: (416) 923-6345.

Gay Community Services Centre, 29 Granby St., Toronto, ON, M5B 1H8.

Distress and counselling line: (416) 364-3635. Drop-in, Monday through Thursday, 7-10:30 PM, Fri. 5-8:30 to 11:30 PM.

Gays at Toronto (GAT), c/o SAC Office, Hart House Clinic, University of Toronto, Toronto, ON.

Gay Television Collective, c/o Box 575, Station K, Toronto, ON, M4P 2H1. PH: (416) 961-8929.

Gay Youth Toronto, 29 Granby St., Toronto, ON, PH: (416) 366-5664.

Glad Day Bookstore, 4 Collier St., Toronto, ON, PH: (416) 961-4161.

Harbinger/Gay Men's Drop-In, Tues. 12-6 PM, Rm 214, Vanner Residence, York University.

Harbinger Lesbian Drop-In, Wed 3-5 PM, 214 Vanner Residence, York University.

Hassle-Free Clinic, VD testing and information, 2 Homewood Ave., Suite 101, Toronto, ON, PH: (416) 923-3232.

Integrity: Gay Anglicans, 20 Berrymann St., Toronto, ON, PH: (416) 925-4047.

Lesbian and Gay Trade Union, P.O. Box 162, Station K, Toronto, ON, M4P 2S5.

Lesbian Organization of Toronto (LOOT), 342 Jarvis St., Toronto, ON, M5T 2G6. PH: (416) 960-3249.

Metropolitan Community Church, (Offices at) 29 Granby St., Toronto, ON, M5B 1H8. PH: (416) 364-9799.

Peak Triangle Press, P.O. Box 639, Stn. A, Toronto, ON, M5W 1Z2. PH: (416) 863-6200.

Three of Cups, Women's Coffee House, 342 Jarvis St., Toronto, ON, M4Y 2G6. PH: (416) 967-2882.

TAG, Peer counselling telephone, P.O. Box 6706, Stn. A, Toronto, ON, M5T 1X5. PH: (416) 964-6200.

Toronto Women's Bookstore, 85 Harbord St., Toronto, ON, M5S 1G5. PH: (416) 922-6744.

Transvestites in Toronto, P.O. Box 873, Station A, Toronto, ON, M5W 1G3. PH: (416) 466-7112.

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Association des Jais de la Laurende, c/o 272, St. Jérôme, PQ, H7Z 5Y1.

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Transvestites in Toronto, P.O. Box 873, Station A, Toronto, ON, M5W 1G3. PH: (416) 466-7112.

Tri-Ad Charitable Foundation, 8 Ivins Ave., Toronto, ON, M4Y 1K3. PH: (416) 942-2525.

Wages Due Lesbians, Box 38, Stn. E, Toronto, ON, M6G 4E3. PH: (416) 921-9091.

Women's Archives, Box 928, Stn. O, Toronto, ON.

VANCOUVER

Dignity/Vancouver, Box 1036, Vancouver, BC, V6B 3A3.

Gay Alliance Toward Equality, Box 1463, Stn. A, Vancouver, BC, V6C 2P7. PH: (604) 689-1188.

The Gay Fellowship, 2012 Dollarton Highway, North Vancouver, BC, PH: (604) 295-5966. Meet 2nd Thurs at 8 PM, 4th Sun at 2 PM.

Gay People of Simon Fraser, c/o Student Society Simon Fraser University, BC, PH: (604) 291-3167 or 291-3111.

Gay People of UBC, Box 5, Student Union Bldg., Univ. of B.C., Vancouver, BC, V6T 1W5. PH: (604) 226-6781.

Rights of Lesbians Subcommittee, BC Federation of Women, 1730 Stephens St., Vancouver, BC, V6K 3V5.

SEARCH (Society for Education, Action, Research & Counseling in Homosexuality), Box 48903, Bantall Centre, Vancouver, BC, V7X 1A8.

SEARCH Community Services, 28-448 Seymour St., Vancouver, BC, V6C 6A8-6039.

SEARCH Youth Group, c/o SEARCH, 28-448 Seymour St., Vancouver, BC.

VICTORIA

Victoria Women's Centre, 2658 Roberson St., Victoria, BC, V8P 3V7.

University of Victoria Gay Club, Student Union Bldg., U of Victoria, Box 1700, Victoria, BC, V8W 2T2.

WINDSOR

Windsor Gay Unity, Box 7032, Sandwich Stn., Windsor, ON, N9C 3Y9. PH: (519) 252-0979.

WINNIPEG

Council on Homosexual Activity and Religion, P.O. Box 1912, Winnipeg, MB, R3C 3R2.

Dignity/Winnipeg, Box 1912, Winnipeg, MB, R3C 3R2.

The Body Politic
is pleased to announce

The Great Canadian Lesbian Fiction Contest

1st prize \$100

2nd prize \$75, 3rd prize \$50

Judges: Jane Rule & Marie-Claire Blais

How it came to be

"I don't know any other Canadian lesbian writers"

Jane Rule said when she was interviewed by **TBP** a couple of years ago.

Wouldn't it be nice to find some, we all thought.

Then, just recently, after talking with Marie-Claire

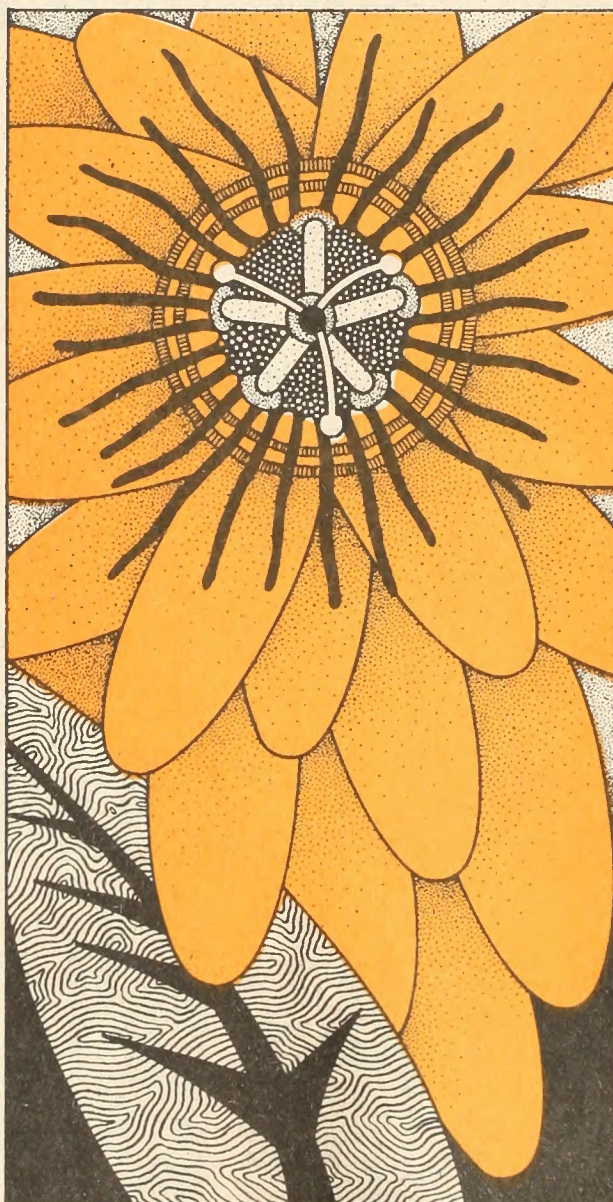
Blais, Jane wrote and proposed a fiction contest for Canadian lesbian writers. She and Marie-Claire offered to judge the entries. And we would publish the winners.

We leapt at the chance, of course.

So, **The Body Politic** is pleased to announce the first Great Canadian Lesbian Fiction Contest.

Who can enter

Entrants must be citizens or residents of Canada. Stories must be submitted over authors' real names, but winning stories may be published over pseudonyms if necessary. **The Body Politic** will retain the option to publish the winning stories, but copyright will remain with the authors.



What to write

The contest will be for short fiction by lesbians and with lesbian-relevant themes. (No poetry please) Stories should be between 2500 and 3000 words. Manuscripts must be typewritten, double-spaced on 8 1/2" x 11" paper. Two copies of each manuscript will be required since our judges live at opposite ends of the country. Stories cannot be returned, so please keep a copy for yourself.

When does it all happen

Entry deadline is October 31, 1978. Results will be announced in the March issue of **The Body Politic**. The winning story will be published in April and the runners-up may be published at any time after that.

What can you win

Fame and fortune can be yours. First prize is \$100, and publication in **The Body Politic**. Second prize is \$75, and Third \$50.

The Great Canadian Lesbian Fiction Contest,
c/o The Body Politic, Box 7289, Stn A, Toronto, Ontario, M5W 1X9.